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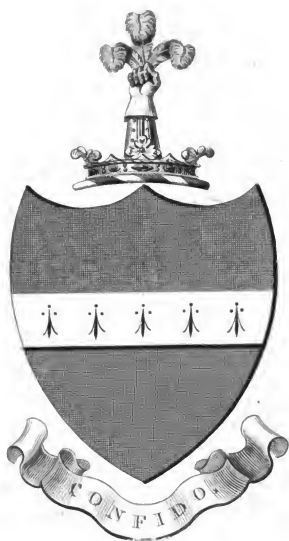
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Edward G. A. Winter.

S. MARGARET'S AND S. NICHOLAS'.

—
PRESENTED

TO

THE REV. EDWARD G. A. WINTER

BY HIS PARISHIONERS

ON HIS LEAVING KING'S LYNN.

June 1899.

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YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT
THINE EYES SHALL SEE THY TEACHERS. *Isaiah xxx. 20.*

OXFORD,
JOHN HENRY PARKER;
F. AND J. RIVINGTON, LONDON.
MDCCCLVII.

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1-21-16

EXPOSITIONS
ON
THE BOOK OF PSALMS

BY
S. AUGUSTINE,

BISHOP OF HIPPO,

TRANSLATED,

WITH NOTES AND INDICES.

IN SIX VOLUMES.

VOL. VI.
PSALM CXXVI.—CL.

OXFORD,
JOHN HENRY PARKER;
F. AND J. RIVINGTON, LONDON.
1857.

BAXTER, PRINTER, OXFORD.

ADVERTISEMENT.

• THE first hundred pages of this volume were printed, when it pleased God to withdraw from all further toil our Friend, the REV. C. MARRIOTT, upon whose editorial labours the Library of the Fathers had, for some years, wholly depended. Full of activity in the cause of truth and religious knowledge, full of practical benevolence, expanding himself, his strength, his paternal inheritance, in works of piety and charity, in one night his labour was closed, and he was removed from active duty to wait in stillness for his Lord's last call. His friends may perhaps rather thankfully wonder, that God allowed one, threatened in many ways with severe disease, to labour for Him so long and so variously, than think it strange, that He suddenly, and for them prematurely, allowed him thus far to enter into his rest. To those who knew him best, it has been a marvel, how, with health so frail, he was enabled in such various ways, and for so many years, to do active good in his generation. Early called, and ever obeying the call, he has been allowed both active duty and an early rest.

This Volume, long delayed, has been completed by the REV. H. WALFORD, Vice-Principal of St. Edmund's Hall. The Principal of St. Edmund Hall, DR. BARROW, has, with great kindness, allowed himself to be referred to in obscure passages.

St. Augustine's Commentary on the Psalms, then, is now, by the blessing of God, completed for the first time in an English garb. Although, as a commentary, it from time to time fails us, because it explains minutely and verbally a translation of Holy Scripture, different from and inferior to our own, yet, on this very ground, it is the more

valuable, when the translations agree. For St. Augustine was so impressed with the sense of the depth of Holy Scripture, that when it seems to him, on the surface, plainest, then he is the more assured of its hidden depth. "The more open it seemeth," he says of the 119th Psalm, "the more deep seemeth it to me; so that I cannot even shew how deep it is. For in others which are understood with difficulty, although the sense lie hid in obscurity, yet the obscurity itself appeareth; but in this, not even the obscurity itself. For, on the surface, it is such, that it seemeth to need only a reader and a listener, not an expositor." True to this belief, St. Augustine pressed out word by word of Holy Scripture, and that, always in dependence on the inward teaching of God the Holy Ghost Who wrote it, until he had extracted some fulness of meaning from it. More also, perhaps, than any other work of St. Augustine, this commentary abounds in those condensed statements of doctrinal and practical truth, which are so instructive, because at once so comprehensive and so accurate.

May He, under Whose gracious influence this great work was written, be with its readers also, and make it now, as heretofore, a treasure to this portion of His Church.

E. B. P.

Advent, 1857.

TO THE MEMORY
OF THE
MOST REVEREND FATHER IN GOD
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UNTIL HIS DEPARTURE HENCE IN PEACE,
IS
GRATEFULLY AND REVERENTLY
INSCRIBED.

ST. AUGUSTINE

ON

THE PSALMS.

PSALM CXXVI.

LAT.
CXXV.

A Sermon to the People.

1. YE will remember, that this next Psalm for us to treat in order is the hundred and twenty-fifth, which is among those Psalms the title of which is *A Song of Degrees*. Now this is, as ye know, the voice of them that ascend;—whither, save to that Jerusalem above, the mother of us all, which is in Heaven? The same that is above, is also everlasting. But ^{Gal. 4, 26.} this which was here on earth shewed a shadow of that other. So then this fell, the other abideth: this fulfilled the period of instruction, to the other belongeth the eternity of our restoration. From her we are on pilgrimage in this life, for return to her we sigh, wretched and toiling along, till we come home to her. Nor have our fellow citizens the Angels forsaken us in our pilgrimage; they have told us of our King Who is to come to us. And He came to us, and was despised among us, first by ourselves, afterwards with ourselves; and taught us to be despised, because He was despised; taught us to endure, because He endured; taught us to suffer, because He suffered; and promised that we should rise again, because He rose again; shewing in Himself what we ought to hope for. If therefore, brethren, the ancient Prophets, our fathers, before the Lord Jesus Christ came in the flesh, before He rose from the dead, and ascended into Heaven, yet sighed after that city: how much

2 *We wait here as Captives for return to our Jerusalem.*

PSALM CXXVI. ought we to long for the place whither Himself is gone before us, and which He never left. For the Lord did not so come to us as to leave the Angels. He both abode for them, and came to us: for them He abode in majesty, to us He came in the flesh. But we were, where? If He is called our Redeemer, we were held captives. But where were we held, that He should come to redeem us as captives? Perchance among barbarians? worse than any barbarians are the devil and his angels. They were before in possession of the human race: from them He redeemed us, Who gave not gold nor silver for us, but His own Blood.

2. But how man had come into captivity, let us ask the Apostle Paul. For he especially groans in that captivity, sighing for the everlasting Jerusalem, and has taught us to groan from that very Spirit with which he too was filled
 Rom. 8, 22. when he groaned. For this he said: *The whole creation groaneth together, and is in pain until now.* And again,
 ib. 20. *For the creature was made subject to vanity, he says, not of itself, but because of him who subjected the same in hope.* By all creation, he meant that even in those who do not believe, but are yet to believe, the creature groaneth in labours. Is it then only in those who have not yet believed? Yea, does not the creature groan nor travail in those who have believed? But not only so, he saith, but even we who have the firstfruits of the Spirit, that is, who already serve God in the Spirit, who now with the mind have believed in God, and in the very act of believing have given some sort of firstfruits, that we may follow our First-
 ib. 23. fruits. Therefore, *we ourselves also groan within ourselves, waiting for the adoption, the redemption of our body.* So then he himself also groaned, and all the faithful groan, waiting for the adoption, the redemption of their body. Where do they groan? In this mortal state. What redemption do they wait for? That of their body, which went before in the Lord, Who rose again from the dead, and ascended into Heaven. Till this be restored us, we must needs groan, though faithful, though hoping. Therefore he goes on after saying, *We also ourselves groan within ourselves, waiting for the adoption, the redemption of our body:* as though it were said to him, What then,

hath Christ profited thee, if thou still groanest; and how ^{TITLE.} hath the Saviour saved thee? He who groaneth, is still sick. Therefore he subjoined and said, *For we are saved in hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, by patience we wait for it.* Behold wherefore it is we groan, and how it is we groan, because what we hope for we are already indeed waiting for, but have it not yet in possession, and until we have it in possession we sigh, during time, because we long for what we have not yet. Wherefore? Because we have been saved in hope. Already the flesh taken of us in the Lord is saved not in hope but in fact. For our flesh hath risen again, and ascended, in our Head, whole, though in the members it hath yet to be made whole. The members rejoice fearlessly, because they have not been deserted by their Head. For He said to His members in trouble, *Behold, I am with you, even unto the consummation of the world.* Thus it ^{Mat. 28, 20.} was done that we might be converted unto God. For we had no hope save toward the world; and thence were wretched slaves, and twice wretched, because we had placed our hope in this life, and had our face toward the world, and our back toward God. But when the Lord hath turned us, so that we begin now to have our face toward God, and our back toward the world, though still in the way, we mind our own home, and when perchance we suffer any tribulation, but yet keep on our voyage, and are borne on the Wood; the wind indeed is rough, but it is a favourable wind; with toil indeed, but quickly it beareth us, quickly it beareth us home. Since then we were groaning for our captivity; and even they groan who have already believed; but had forgotten how we became captives, and are reminded of it by the Scripture; let us ask the Apostle Paul himself. For he saith; *For we know that the Law* ^{Rom. 7, 14.} *is spiritual, but I am carnal, sold under sin.* Behold whence we became captives; because we were sold under sin. Who sold us? We ourselves, who consented to the seducer. We could sell ourselves; we could not redeem ourselves. We sold ourselves by consent of sin, we are redeemed in the faith of righteousness. For innocent blood

4 Manner of our Redemption. This World, Babylon.

PSALM CXXVI. was given for us, that we might be redeemed. Whatsoever blood he shed in persecuting the righteous, what kind of blood did he shed? Righteous men's blood, indeed, he shed; they were Prophets, righteous men, our fathers, and Martyrs. Whose blood he shed, yet all coming of the offspring of sin. One blood he shed of Him Who was not justified¹, but born righteous: by shedding that blood, he lost those whom he held. For they for whom innocent blood was given were redeemed, and, turned back from their captivity, they sing this Psalm.

¹ or,
'made
righteous.'

3. Ver. 1. *When the Lord turned back the captivity of Sion, we became as those that are comforted.* He meant by this to say, we became joyful. When? *When the Lord turned back the captivity of Sion.* What is Sion? Jerusalem, the same is also the eternal Sion. How is Sion eternal, how is Sion captive? In angels eternal, in men captive. For not all the citizens of that city are captives, but those who are away from thence, they are captives. Man was a citizen of Jerusalem, but sold under sin he became a pilgrim. Of his progeny was born the human race, and the captivity of Sion filled all lands. And how is this captivity of Sion a shadow of that Jerusalem? The shadow of that Sion, which

Jer. 25,
11. and
29, 10.

was granted to the Jews, in an image, in a figure, was in captivity in Babylonia, and after seventy years that people turned back to its own city. Seventy years signify all that time which revolves in seven days. But when all time is past, then we return to our country, as after seventy years that people returned from the Babylonish captivity, for Babylon is this world; since Babylon is interpreted *confusion*. See if the whole of man's life is not confusion. Whatsoever men do in vain hope, when they have found out what they are doing they blush. Wherefore do they labour? For whom do they labour? For my children, he saith. And they for whom? For their children. And they for whom? For their children. No one, therefore, for himself. From this confusion, then, they were already

Rom. 6,
21.

turned back to whom the Apostle saith, *For what glory had ye in those things whereof ye are now ashamed?* So then this whole life of human affairs is confusion, which belongeth not unto God. In this confusion, in this Baby-

The mourners comforted, through our Lord's Resurrection. 5

lonish land, Sion is held captive. But *the Lord hath* VER.
1.
turned back the captivity of Sion.

4. *And we became*, he saith, *as those that are comforted.* That is, we rejoiced as receiving consolation. Consolation is not save for the unhappy, consolation is not save for them that groan, that mourn. Wherefore, *as those that are comforted*, except because we are still mourning? We mourn for our present lot, we are comforted in hope: when the present is passed by, of our mourning will come everlasting joy, when there will be no need of consolation, because we shall be wounded with no distress. But wherefore saith he *as those that are comforted*, and saith not comforted? This word *as*, is not always put for likeness: when we say *As*, it sometimes refers to the actual case, sometimes to likeness: here it is with reference to the actual case. But we must give examples also from the common speech of men, that we may be easily understood. When we say, *As the father lived so did also the son*, we say it of likeness: and, *As a beast dieth, so man dieth*; this too is said of likeness. But when we say, *He acted as a good man*; is he not a good man, but something like a good man? He acted like a just man. This 'like' does not deny that he is just, but denotes his actual character. Thou didst it as a senator: if he should say, *Am I not then a senator?* Yea, because thou art, thou didst it as a senator; and because thou art just, thou didst like a just man; and because thou art good, thou didst it like a good man. Therefore because these also were truly comforted, they rejoiced *as those that were comforted*. That is, great was their joy, as of those who are comforted, when He Who had died comforted those who had yet to die. For we all groan in that we die: He Who died hath comforted us, that we should not fear to die. He rose again first, that we might have what to hope for. Since then He first rose again, He gave us hope. Because when in distress, we were comforted by hope; hence our joy is great. And the Lord hath turned back our captivity, so that now from our captivity we are on our way, and are going toward our home. Now then, being redeemed, on our way let us not fear our enemies that lay wait for us. For He therefore redeemed us, that the enemy might not dare to lay wait for

PSALM CXXVI. us if we did not leave the way. For Christ Himself became our way. Wouldest thou not suffer from robbers? He saith to thee. I have paved thee a way to thy home, leave not the way. Such a way have I paved, that the robber cannot venture to come nigh thee: do thou beware of leaving it, and the robber dares not come nigh thee. Walk therefore in Christ, and sing rejoicing, sing as one that is comforted; because He went before thee Who hath commanded thee to follow Him. •

5. Ver. 2. *Then was our mouth filled with joy, and our tongue with exultation.* That mouth, brethren, which we have in our body, how is it *filled with joy*? It useth not to be *filled*, save with meat, or drink, or some such thing put into the mouth. Sometimes our mouth is filled; and it is more that we say to your holiness, when we have our mouth full, we cannot speak. But we have a mouth within, that is, in the heart, whence whatsoever proceedeth, if it is evil, defileth us, if it is good, cleanseth us. For concerning this very mouth ye heard when the Gospel was read. For Mat. 15, the Jews reproached the Lord, because His disciples ate 1. &c. with unwashen hands. They reproached who had cleanness without; and within were full of stains. They reproached, whose righteousness was only in the eyes of men. But the Lord sought our inward cleanness, which if we have, the Mat. 23, outside must needs be clean also. Cleanse, He saith, the 25. *inside, and the outside shall be clean also.* The Lord Himself Lukel. 1, saith in another place, *But give alms, and behold all things are clean unto you.* But whence proceedeth alms? From the heart. For if thou hold out thy hand, and pity not in thy heart, thou hast done nothing; but if thou hast compassion in thy heart, even though thou hast not what to bestow with thy hand, God accepteth thy alms. But they, wicked men as they were, sought cleanness without. Among them was that Pharisee, who had invited the Lord, when a Luke 7, woman, who had been a notorious sinner in the city, came 36. &c. unto Him, who washed the Lord's feet with tears, wiped them with her hair, anointed them with ointment. The Pharisee, who had invited the Lord, and had not cleanness save outwardly in the body, but was in heart full of iniquity ib. 39. and rapine, said unto himself, *This man if he were a*

prophet, would have known who and what manner of woman this is that toucheth Him. How did he learn whether Jesus knew or knew not? But he concluded that He knew not, because He did not repel her from Him. If such a woman had approached this Pharisee, he whose purity was as it were in the flesh, would have blown upon her as something evil, would have repelled her, would have cast her off; that the unclean might not touch the clean, and pollute his cleanness. Because our Lord did not this, he believed Him to be ignorant what sort of woman had approached His feet: whereas the Lord not only knew her, but also heard his thoughts: for although the touch of the body doth something, O unclean Pharisee, would the Lord's flesh have been polluted by a woman's touch, or the woman have been cleansed by the Lord's touch? But the Physician allowed the sick to touch the healer; and she who had come, knew the Physician; and she who had been wont perhaps in her fornication to be bold, became even more bold for her cure. She burst into a house whither she had not been invited: but she had wounds, and had come where the Physician was reclining. But he who had invited the Physician, seemed to himself whole; and for this very reason, he was left unhealed. What followeth in the Gospel ye know; how this Pharisee was confounded, when He shewed him both that He knew this woman's character, and had heard his thoughts.

6. But let us return to what was just now read from the Gospel, relating to the verse before us, *Our mouth was filled with joy, and our tongue with delight*: for we are enquiring what mouth and what tongue. Listen, beloved brethren. The Lord was scoffed at, because His disciples ate with unwashed hands. The Lord answered them as was fitting, and said unto the crowds whom He had called unto Him, *Hear ye all, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.* What is this? when He said, what goeth into the mouth, He meant only the mouth of the body. For meat goeth in, and meats defile not a man; because, *All things are clean to the clean; and, Every creature of God is good, and none to be refused, if it be received with thanksgiving.* Some things were placed in a figurative relation to

VER.
2.

Mat. 15,
10. 11.
Luke 7,
36. &c.

1 Tim. 4,
4.
Levit.
11, 4.
&c.

8 *The mouth of the heart filled with joy toward God.*

PSALM CXXVI. the Jews, and were called unclean. But after the light itself came, the shadows were removed. We are not bound in the

letter, but quickened in the Spirit: and the yoke of these ceremonial observances, imposed upon the Jew, was not

Mat. 11, 30. imposed upon Christians; for the Lord said, *For My yoke is easy, and My burden is light*; and the Apostle saith,

Titus 1, 15. *Unto the pure are all things pure: but unto them that are defiled and unbelieving, is nothing pure: but even their mind and conscience is defiled.* What did he mean to be

understood? Both bread and swine's flesh is pure to a pure man, to an impure man neither bread nor swine's flesh is pure. To the unbelieving and the defiled, he saith, nothing is pure. Why is nothing pure? But even their mind and conscience, he saith, are defiled: because if what is within is impure; what is without cannot be pure. If therefore to them unto whom the inner is impure, the outward cannot be pure; if thou wishest that the outside should be pure, purify the inward. For there is the mouth which shall be filled with joy, even when thou art silent: for when thou art silent and dost rejoice, thy mouth crieth unto the Lord. But consider whence thou rejoicest. If thy joy be from the world, thou criest unto God with impure joy: but if thou rejoicest in thy redemption, as this Psalm saith, *When the Lord turned again the captivity of Sion, then did we rejoice*; then is thy mouth filled with true joy, and thy tongue with delight: it is clear that thou rejoicest in hope, and thy joy is accepted with God. In this very joy, or in this very mouth which we have within, we both eat and drink: just as we eat with this mouth for our bodily refreshment, so do we with that mouth for the refreshment of the heart. For from

Matt. 5, 6. thence, *Blessed are they that do hunger and thirst after righteousness, for they shall be filled.*

7. But if nothing make a man impure save what goeth forth from his mouth, and, when we hear this in the Gospel, if we only understand the mouth of the body; it is ridiculous and outrageously foolish, to imagine that a man doth not become impure when he eateth, and to think that he then becometh impure, if he vomit. For the Lord saith,

Mat. 15, 11. *Not that which goeth into the mouth, defileth a man, but that which cometh out of the mouth, this defileth a man.*

When therefore thou eatest, thou art not unclean; when thou dost vomit, dost thou then become unclean? When thou drinkest, thou art not unclean: and when thou spewest, art thou then unclean? For when thou spewest, something goeth forth from thy mouth; when thou drinkest, something goeth into thy mouth. What did the Lord mean to say? *Not that which goeth into the mouth defileth a man, but that which goeth out of the mouth, that defileth a man.* According to another Evangelist, He goeth on at once to describe what things go out of the mouth; that thou mayest understand that He spake not of the mouth of the body, but of the mouth of the heart. For he saith, *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things that defile a man, but to eat with unwashen hands defileth not a man.* In what sense then, my brethren, do these things go out of the mouth, save because they go out of the heart, even as the Lord Himself saith? For they do not defile us when we speak of them. Let not any one say, When we speak of them, they go forth from our mouth, because words and sounds go forth from our mouth; and when we speak evil words, we become impure. What if any one should not speak, and should only think of evil things: is he clean, because nothing hath gone out of the mouth of his body? But God hath already heard it from the mouth of his heart. Behold, my brethren, listen to what I say. I name a theft: I have only named a theft; because I have named a theft, hath the theft defiled me? Behold, it hath gone out of my mouth, and hath not made me impure. But the thief ariseth in the night, and saith nothing with his mouth, and by his deed becometh impure. He not only saith not, but buries the deed in utter silence; and is so fearful of his voice being heard, that he wisheth not even his steps to creak: because, then, he is thus silent, is he pure? I say even more, my brethren. Lo, he still lieth in his couch, he hath not yet risen to execute the theft; he is awake, and waiting for men to sleep: he already crieth in the ear of God, he is already a thief, he is already impure, already the deed hath gone out of his inward mouth. For when doth the crime go out of his

VER.
2.

Mat. 15,
19. &c.
and
Mar. 7,
21. &c.

PSALM CXXVI. mouth? When he maketh up his mind to perpetrate it. Thou hast decided to do it: thou hast said, thou hast done it. If thou hast not committed an outward act of theft, possibly he from whom thou didst plan to take away, did not deserve to lose: and he hath lost nothing, while thou wilt be condemned for theft. Thou hast determined to kill a man; thou hast said this in thy heart, murder hath sounded from thy inward mouth: still the man liveth, and thou the murderer art punished. For the question before God is, what thou art, not what thou hast not yet appeared in the sight of men.

8. We then surely know, and ought to be certain, to maintain, that there is a mouth of the heart, there is also a tongue of the heart. That mouth itself is filled with joy: in that mouth itself we pray God inwardly, when the lips are closed, and the conscience is laid open. All is silent: and the breast crieth out: but unto whose ears? Not to the ears of man, but of God. Be therefore fearless: He who hath mercy, heareth. And again, when no man heareth evil words, if they go out of thy mouth, be not fearless, because He who condemneth, heareth. Hist. of Susanna 35, &c. Susanna was not heard by her unjust judges, she was silent, and prayed. Her mouth was not heard by men, her heart cried forth unto God. Because her voice went not out of the mouth of her body, did she not on that account deserve to be heard? She was heard; when she prayed, no man knew. Therefore, brethren, consider what we have in the inner mouth. See that ye say no evil there within, and ye will do no evil without: for nothing can be done by man without, save what hath been said within. Guard the mouth of thy heart from evil, and thou wilt be innocent: the tongue of thy body will be innocent, thy hands will be innocent; even thy feet will be innocent, thy eyes, thy ears, will be innocent; all thy members will serve under righteousness, because a righteous commander hath thy heart.

9. *Then shall they say among the heathen, the Lord hath done great things for them. (Ver. 3.) Yea, the Lord hath done great things for us already, whereof we rejoice.* Consider, my brethren, if Sion doth not at present say this among the heathen, throughout the whole world; consider

if men are not running unto the Church. In the whole ^{VBR.} world our redemption is received; Amen is answered. The ^{4.} dwellers in Jerusalem, therefore, captive, destined to return, pilgrims, sighing for their country, speak thus among the heathen. What do they say? *The Lord hath done great things for us, whereof we rejoice.* Have they done any thing for themselves? They have done ill with themselves, for they have sold themselves under sin. The Redeemer came, and did the good things for them: *The Lord hath done great things for them: the Lord hath done great things for us already, whereof we rejoice.*

10. Ver. 4. *Turn our captivity, O Lord, as the torrents in the south.* Consider, my brethren, what this meaneth. He had already said, *When the Lord turned again the captivity of Sion.* He was speaking as it seemeth of the past: but a Prophet, speaking of the past, usually foretells the future. He seemed to be speaking of the past, when he said in another Psalm, *They pierced My hands and My feet: they numbered all My bones.* ^{Ps. 22, 16. 17.} He said not, they will pierce My feet: he said not, they will number: he said not, they will part My garments among them: he said not, over My raiment will they cast lots: these things were to come, and were yet related as if they had passed. For all things destined to happen, have already happened unto God. So here when he was saying, *When the Lord turned again the captivity of Sion, then were we like unto them that are consoled. Then was our mouth filled with joy, and our tongue with delight;* that he might shew that he was thinking of things future under the figure of the past, he addeth, *Then shall they say among the heathen. Shall say,* is now of the future. *The Lord hath done great things for us, whereof we rejoice.* Then when they were being sung they were future, and now they are seen as present. He therefore prayeth for them as if for things future, though he sang of future things as things past: *Turn our captivity, O Lord.* Their captivity therefore was not as yet turned, because the Redeemer had not as yet come. Therefore, when the Psalms were sung, what was then prayed for, is now done: *Turn our captivity, O Lord, as the torrents in the south.* As torrents are turned in the south, so turn our captivity. We

PSALM CXXVI. were enquiring what this was: but it will presently appear, by the Lord's help, revealed unto your prayers. In a certain passage Scripture saith, in admonishing us concerning good works, *Thy sins also shall melt away, even as the ice in fair warm weather.* Our sins therefore bound us. How? As the cold bindeth the water that it run not. Bound with the frost of our sins, we have frozen. But the south wind is a warm wind: when the south wind blows, the ice melts, and the torrents are filled. Now winter streams are called torrents; for filled with sudden rains they run with great force. We had therefore become frozen in captivity; our sins bound us: the south wind the Holy Spirit hath blown: our sins are forgiven us, we are released from the frost of iniquity; as the ice in fair weather, our sins are melted. Let us run unto our country, as the torrents in the south. For we have long toiled, and even in good works we toil. For the li'e of man, which we have entered upon, is wretched, full of toils, sorrows, dangers, troubles, temptations. Be not seduced with a delight in human life; heed the things that should be wept for in human life. The new born infant might first laugh before he wept: why doth he commence life with weeping? He knoweth not yet how to laugh: why doth he already know how to weep? Because he hath begun to enter upon this life. But if he be among those captives, he here weepeth and groaneth: but joy will come.

11. Ver. 5. For the next words are, *They that sow in tears, shall reap in joy.* In this life, which is full of tears, let us sow. What shall we sow? Good works. Works of mercy are our seeds: of which seeds the Apostle saith, **Gal. 6, 9. 10.** *Let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith.* Speaking therefore of **2 Cor. 9, 6.** almsgiving itself, what saith he? *This I say; he that soweth sparingly, shall reap also sparingly.* He therefore who soweth plentifully, shall reap plentifully: he who soweth sparingly, shall reap also sparingly: and he that soweth nothing, shall reap nothing. Why do ye long for ample estates, where ye may sow plentifully? There is not a wider

field on which ye can sow than Christ, Who hath willed ^{V. ER.} that we should sow in Himself. Your soil is the Church; ^{5.} sow as much as ye can. But thou hast not enough to do this. Hast thou the will^a? As what thou hadst would be nothing, if thou hadst not a good will; so do not despond, because thou hast not, if thou hast a good will. For what dost thou sow? Mercy. And what wilt thou reap? Peace. Said the Angels, Peace on earth unto rich men? No, but, *Peace on earth unto men of a good will.* Zacchæus had a ^{Luke 2,} strong will, Zacchæus had great charity. He entertained ^{14.} the Lord hospitably and with joy, and promised that he would give the half of his patrimony to the poor, and would ^{Luke 19,} restore fourfold if he had taken any thing from any man; so ^{6. 8.} that thou mayest understand that he retained the half, not that he might hold it as a safe possession, but that he might have some means of paying his debts. He had a great will, he gave much, he sowed much. Did then that widow who cast her two farthings into the treasury, sow little. Nay, as much as Zacchæus. For she had narrower means, but an equal will. She gave her two mites with as good a will as ^{Luke 21,} Zacchæus gave the half of his patrimony. If thou consider ^{1—4.} what they gave, thou wilt find their gifts different; if thou look to the source, thou wilt find them equal; she gave whatever she had, and he gave what he had.

12. Suppose some one not to have even two coins: is there any thing still cheaper that we can sow, so that we may reap that harvest? There is: *Whosoever shall give a disciple* ^{Mat. 10,} *a cup of cold water, shall not lose his reward.* A cup of ^{42.} cold water doth not cost two coins, but is had for nothing; ^{Mark 9,} nevertheless, it sometimes so happeneth, that one man hath ^{41.} it, and another hath it not; if therefore he who hath it give it to another who hath it not; he hath given as much, if he gave what he gave with full charity, he hath given as much, I say, as the widow in her two mites, as Zacchæus in the half of his property. For He added not without cause the epithet cold to water, that he might show that the donor was poor. He said, A cup of cold water, that no man might object on the ground that he had not wood to heat the water. *Whosoever shall give unto one of these little ones a*

^a Oxf. Mss. 'Have a good will.'

14 *All opportunities are means of charity, as well as riches.*

PSALM *cup of cold water only, shall in no wise lose his reward.*
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Luke 2, 14. What if he have not even this? Let him be without fear, even if he have not this; *Peace on earth unto men of good will.* Let him fear this only, lest he have the means and neglect to bestow them. For if he have them and give not, he hath become frozen within, his sins are not yet melted like the torrent in the south, because his will is cold. What do so great goods as we possess avail? Fervent will cometh, now set free by the southern heat; though it have nothing, the whole is reckoned unto it. How great things do beggars bestow upon one another? Consider, my beloved, how their alms are given. Verily they unto whom thou dost alms are beggars, beggars want. Ye probably attend to your brethren, if they want aught; ye give, if Christ be in you, even to strangers. But if they are beggars whose profession is asking alms, in trouble they also have what to bestow upon one another. God hath not so forsaken them, but that they have wherein they may be tried by their bestowing of alms. This man cannot walk; he who can walk, lendeth his feet to the lame; he who seeth, lendeth his eyes to the blind; and he who is young and sound, lendeth his strength to the old or the infirm, he carrieth him: the one is poor, the other is rich.

13. Sometimes also the rich man is found to be poor, and something is bestowed upon him by the poor. Somebody cometh to a river, so much the more delicate as he is more rich; he cannot pass over: if he were to pass over with bare limbs, he would catch cold, would be ill, would die: a poor man more active in body cometh up: he carries the rich man over; he giveth alms unto the rich. Think not therefore those only poor, who have not money. Attend to every man in that wherein he wanteth: for perhaps thou art rich in this, wherein he is poor, and hast wherewith thou mayest help him. Perhaps thou lendest him thy limbs, and this is more than if thou shouldest lend him money. He wanteth counsel, thou art full of counsel; he is poor, thou art rich in counsel. Lo, thou dost not toil, nor lovest any thing; thou givest counsel, and thou hast given alms. Now, my brethren, while we are speaking, ye are as it were poor, compared unto us: and since God hath deigned to give

unto us, we bestow therefore upon you; and we all receive VER.
6.
from Him, Who alone is rich. Thus therefore the body of Christ holdeth itself; thus the kindred members are held together and made one in charity and the bond of peace, when each man giveth what he hath unto him who hath it not; in that which he hath he is rich; in that which the other hath not, he is poor. Thus love ye, thus be ye affectioned unto one another. Attend not solely to yourselves; but to those who are in want around you. But because these things take place in this life with troubles and cares, faint not. Ye sow in tears, ye shall reap in joy. How, my brethren? When the farmer goeth forth with the plough, carrying seed, is not the wind sometimes keen, and doth not the shower sometimes deter him? He looketh to the sky, seeth it lowering, shivers with cold, nevertheless goeth forth, and soweth. For he feareth lest while he is observing the foul weather, and awaiting sunshine, the time may pass away, and he may not find any thing to reap. Put not off, my brethren; sow in wintry weather, sow good works, even while ye weep; for, *They that sow in tears, shall reap in joy.* They sow their seed, good will, and good works.

4. Ver. 6. *They went on their way and wept, casting their seed.* Why did they weep? Because they were among the miserable, and were themselves miserable. It is better, my brethren, that no man should be miserable, than that thou shouldest do alms. For he who desireth that there should be sufferers in order that he may give alms, hath but a cruel compassion; just as if a physician should wish there were many sick, that he might exercise his art, it would be a cruel medicine. It is better that all should be whole, than that the physician's art should be exercised. It is better therefore that all should blissfully reign in that country, than that there should be objects for the exercise of compassion. Nevertheless, as long as there are objects for its exercise, let us not fail amid those troubles to sow our seed. Although we sow in tears, yet shall we reap in joy. For in that resurrection of the dead, each man shall receive his own sheaves, that is, the produce of his seed, the crown of joys and of delight. Then will there be a

16 *Man, descending, came to need the good Samaritan's help.*

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1 Cor. 15, 55. joyous triumph, when we shall laugh at death, wherein we groaned before: then shall they say to death, *O death, where is thy strife? O death, where is thy sting?* But why do they now rejoice? Because *they bring their sheaves with them.* For *they went on their way weeping, and casting their seed.* Why *casting their seed?* Because *they that sow in tears, shall reap in joy.*

15. In this Psalm we have chiefly exhorted you to do deeds of alms, because it is thence that we ascend; and ye see that he who ascendeth, singeth the song of steps. Remember: do not love to descend, instead of to ascend, but reflect upon your ascent: because he who descended from Jerusalem to Jericho fell among thieves. If he had not descended, he would not have fallen among thieves. Adam hath already descended, and fallen among thieves: and we are all Adam. But the priest passed by, and took no notice: the Levite passed by, and took no notice; for the Law could not heal. A certain Samaritan passed by, that is, our Lord Jesus Christ: for unto Him it was said, *Say we not well that Thou art a Samaritan, and hast a devil?* He replied not, I am not a Samaritan; but, *I have not a devil.* For the word Samaritan meaneth, a Keeper. If He had said, I am not a Samaritan, He would have denied that He was a Guardian. And who else could guard us? Then figuring the likeness: a Samaritan passed by, and had compassion upon him, as ye know. He was lying wounded by the road side, because he had descended. The Samaritan as He passed by slighted us not: He healed us, He raised us upon His beast, upon His flesh; He led us to the inn, that is, the Church; He entrusted us to the host, that is, to the Apostle; He gave two pence, whereby we might be healed, the love of God, and the love of our neighbour: for *on these two commandments hang all the Law and the Prophets.* He said also unto the host, *Whatsoever thou spendest more, when I come again, I will repay thee.* The Apostle spent more; for, though it was allowed unto all the Apostles to receive, as Christ's soldiers, pay from Christ's subjects¹, that Apostle, nevertheless, toiled with his own hands, and excused the subjects the maintenance owing to him. All this hath already happened: if we have descended, and have been

Luke¹⁰, 30. &c.
John 8, 48. 49.
Luke¹⁰, 33.
Mat.²², 37. 40.
Luke¹⁰, 35. 37.
¹ Pro-
vinci-
alibus.
1 Cor.⁴, 2.
¹ Thess.
2, 7. 9.
² Thess.
3, 8. 9.

wounded; let us ascend, let us sing, and make progress, in order that we may arrive. VER.
6.

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LAT.
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EXPOSITION.

A Sermon to the Common People.

1. Among all the Songs entitled the Song of degrees, this Psalm hath a further addition in the title, that it is *Solomon's*. For thus it is entitled, *A Song of degrees of Solomon*. It hath therefore aroused our attention, and caused us to enquire the reason of this addition, *of Solomon*. For it is needless to repeat explanations of the other words, Song of degrees; for much has been said on this subject, for the voice of one ascending singeth with feelings of piety and love for that heavenly Jerusalem, for whom we sigh while absent from her, and wherein we shall rejoice on our return from our wandering. Every man who is amending ascendeth towards her. Every man who is losing ground falleth away from her. Think not that thou descendest by thy feet, nor seek to rise by thy feet; by loving God, thou risest: by loving the world, thou fallest. These then are the songs of those who love, who burn with a sort of holy longing. They who sing these verses from their heart burn, and their ardent heart is discovered also in their conduct, in good conversation, in works according to the commandments of God, in contempt of temporal things, in love of things eternal. I will now explain to you, beloved, as far as the Lord shall allow me, the meaning of the additional word, *Solomon's*.

2. Solomon was in his time David's son, a great man, through whom many holy precepts and healthful admonitions and divine mysteries have been wrought by the Holy Spirit in the Scriptures. Solomon himself was a lover of women, and was rejected by God: and this lust was so great a snare unto him, that he was induced by women even to sacrifice ¹ Kings to idols, as Scripture witnesseth concerning him. But if, by ¹¹, 7. 8.

18 *Christ the true Peace-maker, and Builder of God's Temple.*

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his fall what was delivered through him were blotted out, it would be judged that he had himself delivered these precepts, and not that they were delivered through him. The mercy of God, therefore, and His Spirit, excellently wrought that whatever of good was declared through Solomon, might be attributed unto God; and the man's sin, unto the man. What marvel that Solomon fell among God's people? Did not Adam fall in Paradise? Did not an angel fall from heaven, and become the devil? We are thereby taught, that no hope must be placed in any among men. Since
1 Kings 6. that very Solomon had built a temple to the Lord, in the type and figure of the Church which was to come, and of
John 2, 19. the Lord's Body; whence He saith in the Gospel, *Destroy this Temple, and in three days I will raise it up*; since then He had Himself built, I say, this Temple, the True Solomon, our Lord Jesus Christ, the True Peacemaker, built unto Himself a Temple. For the name of Solomon is interpreted to mean peacemaker: now He is the True Peacemaker, of Whom the Apostle saith, *He is our Peace, Who hath made both one*. He is the True Peacemaker, Who joined together in Himself two walls coming from different sides, wherein He became the chief Corner Stone, both to the believing host who came from circumcision, and to the believing people who came from the uncircumcision of the Gentiles; He made one Church of two nations, He became unto them a chief Corner Stone, and for this reason was the True Peacemaker. Since, therefore, He is the true Solomon; for that Solomon, who was the son of David of the woman Bersabe, the king of Israel, was the figure of this Peacemaker, when he built the temple; that thou mayest not think he who built the house unto God was the true Solomon, Scripture shewing unto thee another Solomon thus commences this Psalm: (ver. 1.) *Except the Lord build the house, their labour is but lost that build it*. The Lord, therefore, buildeth the house, the Lord Jesus Christ buildeth His own house. Many toil in building: but, except He build, *their labour is but lost that build it*. Who are they who toil in building it? All who preach the word of God in the Church, the ministers of God's mysteries. We are all running, we are all toiling, we are all building now; and

Eph. 2,
14—22.

before us others have run, toiled, and built: but *except the Lord build the house, their labour is but lost that build it.* VER. 1.
 Thus the Apostles seeing some fall; and Paul in particular saith, *Ye observe days and months and times and years;* Gal. 4, 10. 11.
I am afraid of you, lest I have bestowed upon you labour in vain. Because he knew that he himself was builded inwardly by the Lord, he bewailed these men, in that he had laboured in vain for them. We, therefore, speak without, He buildeth within. We can observe with what attention ye hear us; He alone Who knoweth your thoughts, knoweth what ye think. He Himself buildeth, He Himself admonisheth, He Himself openeth the understanding, He Himself kindleth your understanding unto faith; nevertheless, we also toil like workmen; but, *except the Lord build the house, their labour is but lost that build it.*

3. But that which is the house of God is also a city. For the house of God is the people of God; for the house of God is the temple of God. And what doth the Apostle say? *The temple of God is holy, which are ye.* But all the faithful, who are the house of God, not only those who now exist, but those also who have been before us and have already slept, and they who are to come after us, unto the world's end, innumerable hosts of the faithful gathered into one body, but counted by the Lord, of whom the Apostle saith, *The Lord knoweth them that are His;* those grains 2 Tim. 2, 19. of wheat which as yet groan among the chaff, which will constitute one mass, when the floor shall in the end have Mat. 3, 12. been winnowed: the whole number of faithful Saints, destined to be changed from the human state, that they become equal with the Angels of God; themselves joined unto the Angels, who are no longer pilgrims, but are awaiting us on our return from our pilgrimage; all make together one house of God, and one city. This is Jerusalem: she hath guards: as she hath builders, labouring at her building up, so also hath she guards. To this guardianship these words of the Apostle relate: *I fear, lest by any means, as the serpent 2 Cor. 11, 3. beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity which is in Christ.* He was guarding the Church. He kept watch, to the utmost of his power, over those over whom he was set. The Bishops also

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do this. For a higher place was for this reason given the Bishops, that they might be themselves the superintendents and as it were the guardians of the people. For the Greek word Episcopus, and the vernacular Superintendent, are the same; for the Bishop superintends, in that he looks over. As a higher place is assigned to the vinedresser in the charge of the vineyard, so also to the Bishops a more exalted station is allotted. And a perilous account is rendered of this high station, except we stand here with a heart that causeth us to stand beneath your feet in humility, and pray for you, that He Who knoweth your minds may be Himself your keeper. Since we can see you both coming in and going out; but we are so unable to see what are the thoughts of your hearts, that we cannot even see what ye do in your houses. How then can we guard you? As men: as far as we are able, as far as we have received power. And because we guard you like men, and cannot guard you perfectly, shall ye therefore remain without a keeper? Far be it! For where is He of Whom it is said, *Except the Lord keep the city, the watchman waketh but in vain?* We are watchful on our guard, but vain in our watchfulness, except He Who seeth your thoughts guard you. He keepeth guard while ye are awake, He keepeth guard also whilst ye are asleep. For He hath once slept on the Cross, and hath
 Ps. 121, risen again; He no longer sleepeth. Be ye Israel: for *the*
 4. *Keeper of Israel neither sleepeth nor slumbereth.* Yea, brethren, if we wish to be kept beneath the shadow of God's wings, let us be Israel. For we guard you in our office of stewards; but we wish to be guarded together with you. We are as it were shepherds unto you; but beneath that Shepherd we are fellow-sheep with you. We are as it were your teachers from this station; but beneath Him, the One Master, we are schoolfellows with you in this school.

4. Ver. 2. If we wish to be guarded by Him Who was humbled for our sakes, and Who was exalted to keep us, let us be humble. Let no one assume any thing unto himself. No man hath any good, except he hath received it from Him Who alone is good. But he who chooseth to arrogate wisdom unto himself, is a fool. Let him be humble, that wisdom may come, and may enlighten him. But if, before

wisdom cometh unto him, he imagine that he is wise; he riseth before light, and walketh in darkness. What doth he hear in this Psalm? *It is but lost labour that ye haste to rise up before dawn.* What meaneth this? If ye arise before light ariseth, ye must needs lose your labour, because ye will be in the dark. Our light, Christ, hath arisen; it is good for thee to rise after Christ, not to rise before Christ. Who rise before Christ? They who choose to prefer themselves to Christ. And who are they who wish to prefer themselves to Christ? They who wish to be exalted here, where He was humble. Let them, therefore, be humble here, if they wish to be exalted there, where Christ is exalted. For He saith of those who had clung in faith unto Him, among whom we also are, if we too believe on Him with a pure heart: *Father, I will that they also, whom Thou hast given Me, be with Me where I am.* A great gift, a great grace, a great promise, my brethren! And who doth not wish to be with Christ, where Christ is? But Christ is now exalted; dost thou wish to be there where He is exalted? Be thou humble, where He also was humble. On this account the Light Himself saith unto them, *The disciple is not above his Master, nor the servant above his Lord.* The disciples who wished to be above their Master, and the servants who wished to be above their Lord, wished to rise before light; their labour was lost, because they went not forth after the light. To them, therefore, this Psalm saith, *It is but lost labour that ye rise before dawn.* Such were the sons of Zebedee, who, before they were humbled according to the Lord's Passion, were already choosing themselves places, where they might sit, the one on the right hand, the other on the left; they wished to rise before dawn; for this reason their labour was lost. The Lord recalled them to humility, when He heard this, and said unto them, *Are ye able to drink of the cup that I shall drink of?* I came to be humble: and are ye wishing to be exalted before Me? The way I go, do ye follow, He saith. For if ye choose to go this way where I do not go, your labour is lost, in rising before dawn. Peter too had risen before the light, when he wished to give the Lord advice, deterring Him from suffering for us. He had spoken of His

VER.
2.

John 17,
24.

Mat. 10,
24.

Mat. 20,
21. 22.

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Passion, wherein we were to be saved, of humiliation itself; for He suffered humbly: when, therefore, He was foretelling His destined Passion, Peter was alarmed, though he had called Him, a little before, the Son of God; he feared lest He should die, and said unto Him, *Be it far from Thee, Lord: this shall not be unto Thee.* He was wishing to rise before the Light, and to give counsel unto the Light. But what did our Lord do? He caused him to rise after the Light: *Get thee behind Me, Satan.* He was Satan, because he wished to rise before Light. *Get thee behind Me:* that I may precede, thou mayest follow: where I go, there thou mayest go; and mayest not wish to lead Me, where thou wouldest go.

Mat. 16,
21—23.

5. The Psalm then saith unto those who wished to rise before light, *It is but lost labour that ye haste to rise before light.* When shall we rise, then? When we have been humbled: *Rise after ye have sitten.* Rising signifieth exaltation: sitting signifieth humility. In some passages sitting is understood of judging in honour, in others it meaneth humility. How does sitting signify judging in honour? *Ye shall sit upon twelve thrones, judging the twelve tribes of Israel.* How is sitting a sign of humility?

Mat. 19,
28.

John 4, 6. *About the sixth hour, Jesus being wearied, sat upon the well.*

The Lord's weariness was the weakness of the Lord, the weakness of Power, the weakness of Wisdom: but this very weakness is humility. If therefore He sat down from weakness, that sitting down signifieth humility. And this His sitting, that is His humility, saved us; because, *The weakness of God is stronger than men.* He therefore saith in

1 Cor. 1,
25.

Ps. 139, 1. *a certain Psalm, Lord, Thou knowest my down-sitting, and mine up-rising;* that is, my humility and mine exaltation. Why then do ye, O sons of Zebedee, wish to be exalted before light? For let us thus speak, and rather make mention of them, who are not angry with us; for these things are written concerning them for this reason, that others might beware of that pride for which they were corrected. Why then do ye wish to rise before the light? *Your labour is lost.* Do ye wish to be exalted, before ye are humbled? Your Lord Himself, Who is your light, was humbled that He might be exalted. Hear Paul saying, *Who being in the*

form of God, thought it not robbery to be equal with God. VER. 2.
 How was it not robbery in Him? Because it was His nature, because He was born for this, that He might be equal with Him by Whom He was begotten. But what did He do? *He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross.* This is His sitting. Now hear of His rising again. *Wherefore God also hath highly exalted Him, and given Him a name which is above every name.* Ye are now hastening unto that name: rise, but after ye have sat down. Ye wish to rise: but first sit: and rising from humility, thou reachest the kingdom. For if thou art in a hurry to reach the kingdom, thou fallest from the kingdom before thou risest. *Are ye able, He saith, to drink of the cup which I shall drink of?* They reply, *We are able.* He answereth, *Ye shall drink indeed of My Cup; but to sit on My right hand and on My left, is not Mine to give unto you, but it is prepared of My Father for others.* What meaneth, It is not Mine to give? It is not Mine to give to the proud: for such they as yet were. But if ye wish to receive this, be not what ye are. It is prepared for others: do ye become others, and for you it is prepared. What meaneth, Become others? Do ye who already wish to be exalted, first be humbled. They therefore understood that humility would benefit them, and were rebuked. Let us too therefore listen to this, for this Psalm giveth us the same lesson in these words: *Rise after ye have sat down.*

6. But lest any one should imagine that he sitteth that he may be honoured; that he might shew that by this sitting his intent was to enjoin humility; that no man might suppose that he was ordered to sit either for judgment, or banquetting and rejoicing, and thereby seek a higher pride; to signify humility he hath added, *Ye that eat the bread of grief.* They therefore eat the bread of grief, who groan in this pilgrimage. They are in the *vale of misery*. For God *placeth ascending steps in the heart*. Where hath he placed them? *He hath set, saith the Psalmist, steps of ascent in his heart.* Who? God. If steps of ascent in the heart, therefore they sing the Song of steps. Let us be humbled in

24 *The Church from Christ dying, as Eve from Adam sleeping.*

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the world, let us^a ascend. How? in the heart. Because the ascent of the heart itself riseth from the vale of misery. *In the vale*, saith he, *of misery*. As the mountains are erect, so do the valleys sit: for by valleys are meant the low spots of the earth; while hills signify the eminences of lower height than mountains: very high spots of the earth are called mountains. It is not enough; he saith not, rise from the hills; nor, from the plain; but, from the valley, meaning something more lowly than the plain. If therefore thou eatest the bread of grief in the valley of misery, and sayest, Ps. 42, 3. *My tears have been my meat day and night: while they say unto me, Where is now thy God?* thou risest rightly, because thou hast sat down.

7. And as if thou shouldest say, When shall we rise? we are ordered now to sit: when will be our rising? When the Lord's was. Look unto Him, Who went before thee: for if thou heedest not Him, *it is lost labour for thee to rise before dawn*. When was He raised? When He had died. Hope therefore for thine uplifting after thy death: have hope in the resurrection of the dead, because He rose again and ascended. But where did He sleep? On the Cross. When He slept on the Cross, He bore a sign, yea, He fulfilled what had been signified in Adam: for when Adam was Gen. 2, asleep, a rib was drawn from him, and Eve was created; so 21. 22. also while the Lord slept on the Cross, His side was trans- John 19, fixed with a spear, and the Sacraments flowed forth, whence 34. the Church was born. For the Church the Lord's Bride was created from His side, as Eve was created from the side of Adam. But as she was made from his side no otherwise than while sleeping, so the Church was created from His side no otherwise than while dying. If therefore He rose not from the dead save when He had died, dost thou hope for exaltation save after this life? But that this Psalm might teach thee, in case thou shouldest ask, When shall I rise? perhaps before I have sat down? he addeth, *When He hath given His beloved sleep*. God giveth this when His beloved have fallen asleep; then His beloved, that is, Christ's, shall rise. For all indeed shall rise, but not as His beloved. There is a resurrection of all the dead; but what saith the

^a Oxf. Mss. 'that we may.'

Apostle? *We shall all rise, but we shall not all be changed.* ^{VER. 3.}
 They rise unto punishment: we rise as our Lord rose, that ^{1 Cor. 15, 51.}
 we may follow our Head, if we are members of Him. And if we are members of His, then are we His beloved; then pertaineth unto us that resurrection which went before in the Lord, so that the Light rose before us, we after the Light; because it is but lost labour for us to rise before light, that is, to seek exaltation before we die; since Christ our Light was not exalted in the flesh, save after He had died. Constituted then His members, and in His members His beloved, when we have received our sleep, then shall we rise in the resurrection of the dead. One hath risen from the dead, to die no more. Lazarus rose, but to die: the daughter of the ruler ^{John 11, 44.}
 of the Synagogue rose, but to die; the widow's son rose, but ^{Matt. 9, 25.}
 to die; Christ rose, no more to die. Hear the Apostle: *Christ being raised from the dead dieth no more; death hath no more* ^{Luke 7, 15.}
dominion over Him. Hope for such a resurrection; and for ^{Rom. 6, 9.}
 the sake of this be a Christian, not for the sake of this world's happiness. For if thou wish to be a Christian for the sake of this world's happiness, since He thy Light sought not worldly happiness; thou art wishing to rise before the light; thou must needs continue in darkness. Be changed, follow thy Light; rise where^b He rose again: first sit down, and thus rise, *when He giveth His beloved sleep.*

8. Ver. 3. As if thou shouldest ask again, Who are the beloved? *Lo, children, the reward of the fruit of the womb, are an heritage of the Lord^c.* Since he saith, *fruit of the womb*, these children have been born in travail. There is a certain woman, in whom what was said unto Eve, *in sorrow shall thou bring forth children*, is shewn after a spiritual manner. The Church beareth children, the Bride of Christ; and if she beareth them, she travaileth of them. In figure of her, Eve was called also *the Mother of all living*. ^{Gen. 3, 16. 20.}
 He who said, *My little children, of whom I travail in birth* ^{Gal. 4, 19.}
again, until Christ be formed in you, was amongst the ^{19.}
 members of her who travaileth. But she travailed not in vain, nor brought forth in vain: there will be a holy seed

^b So Oxf. Mss. 'qua resurrexit.' children, the heritage of the Lord, is
 Ben. 'quare surrexit.' the reward of the fruit of the womb.

^c Perhaps he intends to read it, 'Lo, Making 'filii' vocative.

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at the resurrection of the dead: the righteous who are at present scattered over the whole world shall abound. The Church groaneth for them, the Church travaileth of them; but in that resurrection of the dead, the offspring of the Church shall appear, pain and groaning shall pass away. And what shall be said? *Lo, children, the reward of the fruit of the womb, are an heritage of the Lord.* The word fruit is in the possessive case^d. It is, *the reward of the fruit of the womb*. What is this reward? Resurrection from the dead. What is this reward? To rise, after thou hast sat down. What is this reward? Rejoicing, after thou hast eaten the bread of sorrow. Of what womb? Of the Church: Gen. 25, in whose womb, for Rebecca was her type, those two twins 22. 23. as two people strove. One mother contained in her womb brethren, who disagreed before they were born; they agitated their mother's womb with internal discords; she groaned, and suffered violence; but when she brought forth, she discerned what twins she had endured when pregnant. Thus also now, brethren, as long as groans are given unto the Church, as long as the Church travaileth, there are within her both good and evil. But the fruit of the womb Mal. 1, was in Jacob, for his mother loved him. *Jacob have I loved,* 2. 3. said God, *but Esau have I hated.* Both went forth from Rom. 9, one womb; one deserved to be loved, the other to be reprobated. 13. Her fruit will be, therefore, among the beloved. *The fruit of the womb, therefore, hath a reward.*

9. Ver. 4. *Like as the arrows in the hand of the mighty one, even so are the children of those that are shot out.* Whence hath sprung this heritage, brethren? Whence hath sprung so numerous a heritage, as that whereof he saith at the end, *Lo, children, the reward of the fruit of the womb, are an heritage of the Lord?* Some have been shot out from the Lord's hand, as arrows, and have gone far, and have filled the whole earth, whence the Saints spring. For this Ps. 2, 8, is the heritage whereof it is said, *Desire of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* And how doth this possession extend and increase unto the world's uttermost parts? Because, *like as the arrows in the hand of the*

^d 'Hujus fructus, non hic fructus.'

mighty one, even so are the children of those that are shot out. VER.
 Arrows are shot forth from the bow, and the stronger the 4.
 arm which hath sent it forth, the farther flieth the arrow.
 But what is stronger than the darting of the Lord? From
 His bow He sendeth forth His Apostles: there could not
 be a spot left where an arrow shot by so strong an arm
 would not reach; it hath reached unto the uttermost parts
 of the earth. The reason it went no farther was, that there
 were no more of the human race beyond. For He hath
 such strength, that even if there were a spot beyond, whither
 the arrow could fly, He would dart the arrow thither. Such
 are the children of those who are shot forth as they that are
 shot forth. It hath been a question respecting this word,
 agitated by those who before us have treated these subjects,
 why they are called children of those who have been shot
 forth, or who are to be understood by the sons of those who
 have been shaken forth; and to some it hath appeared, as
 I have just said, that the children of those who have been
 shaken forth, are the children of the Apostles.

10. Beloved, listen for a short season. The question hath
 been raised, why the Apostles are '*shot*' or '*shaken*' out:
 some allege, that they are thus styled, because the Lord
 enjoined them, *When ye depart out of that house, or of that* Mat. 10,
city, shake off the dust from off your feet. Another saith, ^{14.}
 They ought not then to be called the sons of those who
 have been shaken forth, but the sons of those who shake
 out; for the Lord made those unto whom He said, *Shake*
off the dust from off your feet; shaking out, not shaken off.
 He indeed who before us treated this subject, wished with
 subtilty to contradict the foregoing opinion: nevertheless
 we, with the Lord's help, seeking in what sense they might
 rightly be called shaken out, unto whom our Lord saith,
Shake off the dust from off your feet, find that they can
 thus be termed without absurdity. For although they them-
 selves shook off, they shook themselves out. I mean this:
 he who shaketh out, either shaketh himself out, or something
 else; if he shaketh off any thing else, he shaketh out, he is
 not shaken out; but if he shake out himself, he both shaketh
 out and hath been shaken out. Listen, I will say this more
 clearly, if I can. If he shake out any thing else, he shaketh

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out, and is not shaken out; if he be shaken out by another, he is shaken out, and doth not shake out; but if he shake out himself, he shaketh out, because he shaketh out himself; and is shaken out, because he is shaken out by himself. A question, therefore, is raised, whom the Apostles shook out? Themselves, surely: for they shook off dust from their own feet. But some one saith, They shook not out themselves, but the dust. This is clearly a cavil. For we say, that something is shaken out in two ways: either that which is shaken out thence, or that whence it is shaken out. For we say both the dust hath been shaken out, and the garment hath been shaken out. Some hold and shake the garment; and thence issueth dust, that had clung unto it. What sayest thou of the dust? The dust hath been shaken out. What sayest thou of the garment? The garment hath been shaken out. If, therefore, both that which issueth forth from the shaking, and that from which the dust issueth forth, is said to be shaken out; both the dust hath been shaken out, and the Apostles have been shaken out. Why then are not *the children of those that have been shaken out*, called the children of the Apostles?

11. But there is another opinion also which we ought not to pass over. For perhaps the words are rather obscurely expressed for this reason, that they may call forth many understandings, and that men may go away the richer, because they have found that closed which might be opened in many ways, than if they could open and discover it by one interpretation. We say also that any thing is shaken out; that what is perhaps concealed may come out thence. For we say with one meaning that a garment is shaken, that they may shake out dust thence; and in another sense we say that a sack is shaken, that what lay concealed within may issue forth. I understand therefore, brethren, as far as I am able, that perhaps the Apostles themselves are styled the sons of those who have been shaken out, the sons of the Prophets. For the Prophets comprised closed and covered mysteries: they were shaken, that they might come forth thence manifestly. Suppose therefore, a Prophet to have

Is. 1, 3. said, as one truly saith, *The ox knoweth his owner and the ass his master's crib: but Israel doth not know Me.* This

illustration cometh before my mind at present, to speak of a prophet; had another occurred, I would have adduced it. VER. 4.
When a man heareth this, if he think of an ass and an ox, and cattle, and beasts of burden, he will be treating an interior meaning in its outward aspect, ignorant of the latent sense. The ass and the ox signify something. What then is said unto a man who wisheth to know how to preach the truth? Wait; what thou art touching is closed, shake off the covering; the Prophet conceals something beneath this veil of language; he meaneth something by the ass, something by the ox. For the ass, figuring the people of God, is God's beast of burden, carrying the Lord its Rider, that it may not stray in its path: and that ox whereof the Apostle saith, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen*, he asks, *or saith He it altogether for our sakes? For our sakes*, Deut. 25, 4. 1 Cor. 9, 9, 10. he saith, *without doubt this is written*. Every preacher of God's Word, therefore, warneth, chideth, frighteneth, thresheth the floor, and filleth the office of the ox. The ox came from the Jews' nation; for thence came the Apostles, Preachers: the ass came from the nation of the uncircumcised, that is, from the Gentiles. He came to carry the Lord: and therefore the Lord sat upon an ass that never had carried man; since the Law was not sent to the Gentiles, nor the Prophets. Since therefore our Lord Jesus Christ willed to be our meat, and on this account was laid in the manger at His birth, *the ox knew his owner, and the ass his master's crib*. But would these meanings issue forth, unless the bag were shaken out? Except the prophecy involved were sifted with diligence, would the concealed meanings come forth unto us? All these meanings were therefore closed before the Lord's advent. The Lord came, and shook out these hidden meanings, and they were made manifest; the Prophets were shaken out, and the Apostles were born. Since then they were born of the Prophets who had been shaken out, the Apostles are sons of those that were shaken out. They, placed as the arrows in the hand of the giant, have reached the uttermost parts of the earth. How must it needs be said of the end, *Lo, children, the reward of the fruit of the womb, are the heritage of the*

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Lord. Because this heritage is gathered from the uttermost parts of the earth: because, *Like as the arrows in the hand of the mighty one, even so are the children of them that are shaken out*; that is, the Apostles the sons of the Prophets have been like as the arrows in the hand of a mighty one. If He is mighty, He hath shaken them out with a mighty hand; if He hath shaken them out with a mighty hand, they whom He hath shaken forth have arrived even at the uttermost parts of the earth. •

12. Ver. 5. *Blessed is the man who hath filled his desire from them.* Well, my brethren, who filleth his desire from them? Who loveth not the world. He who is filled with the desire of the world, hath no room for that to enter which they have preached. Pour forth what thou carriest, and become fit for that which thou hast not. That is, thou desirest riches: thou canst not fill thy desire from them: thou desirest honours upon earth, thou desirest those things which God hath given even unto beasts of burden, that is, temporal pleasure, bodily health, and the like; thou wilt not fulfil thy desire from them. But if thou desirest thus, even *as the hart longeth for the streams of waters*; if thou sayest, *My soul hath a desire and longing to enter into the courts of the Lord*; thou fillest thy desire from them; not that they can fulfil such a desire, but by imitating such thou comest unto Him Who hath filled their desire.

13. *He shall not be ashamed, when he speaketh with his enemies in the gate.* Brethren, let us speak in the gate, that is, let all know what we speak. For he who chooseth not to speak in the gate, wisheth what he speaketh to be hidden, and perhaps wisheth it to be hidden for this reason, that it is evil. If he be confident, let him speak in the gate; as it is said of Wisdom, *She crieth at the gates, at the entry of the city*. As long as they hold unto righteousness in innocency, they shall not be ashamed: this is to preach at the gate. And who is he who preacheth at the gate? He who preacheth in Christ; because Christ is the gate whereby we enter into that city. I lie, had He not Himself said; *I am the door*. If He be the door, He is also the gate; for door is applied to a house; the door of a city is its gate, the gate of a house is its door. But perhaps the term gate is not

aply used: if that which is called a house be not rightly termed a city. For both are said a little before: *Except the Lord build the house, their labour is but lost that build it*; and lest thou shouldest think this house some small thing, he addeth, *Except the Lord keep the city, the watchman waketh but in vain*. The house, therefore, and the city are the same. The city hath a door like a house, and hath a gate as a city. He, therefore, Who is the door of the house, is Himself the gate of the city. If, therefore, Christ be the gate of the city, he is not ashamed who standeth in Christ, and thus preacheth. But he who preacheth against Christ, against him the gate is shut. Who are they who preach against Christ? They who deny that the arrows are sent from the hand of the *Mighty One*, and have reached the uttermost parts of the earth; and this is the heritage of the Lord, of which it is said, *Desire of Me, and I shall give thee the heathen for thy inheritance, and the utmost parts of the earth for thy possession*. It was preached, it was listened to, before it was fulfilled; and now that it hath been fulfilled, they refuse to acknowledge it. They, therefore, who speak against Christ, are without the gate; because they seek their own honours, not those of Christ. But he who preacheth in the gate, seeketh Christ's honour, not his own: and, therefore, he who preacheth in the gate, saith, Trust not in me; for ye will not enter through me, but through the gate. While they who wish men to trust in themselves, wish them not to enter through the gate: it is no marvel if the gate be closed against them, and if they vainly knock for it to be opened. Be present in mind, therefore, brethren, on account of to-morrow's discourse also, which shall be delivered to you, according to our promise, by the Lord's help, from the Gospel concerning the dove*. In Whose Name we have promised, in His mercy we will fulfil our promise. But, that we may fulfil it worthily, and may not have been too daring in promising, do ye pray for us.

VER.
5.

Dona-
tists.

Ps. 2, 8.

* Vid. Tract. iv. on St. John i. 31, 32. §. 16. cf. Tract v. and vi.

LAT.
CXXVII.

PSALM CXXVIII.

EXPOSITION.

A Sermon to the People, on the day of St. Felix the Martyr. ●

1 Cor. 2, 13. 14. 1. Ver. 1—4. As the Apostle saith, dearest brethren, *Comparing spiritual things with spiritual*; but *the natural man receiveth not the things that are of the Spirit of God*; we must be on our guard lest natural men, not receiving the things that are of the Spirit of God, may rather be scandalized than edified by this Psalm. For briefly (though we heard it in the singing) I am running through it, since it is brief, not expounding, but reading it. Now consider that if every man hath desired such things as a great gift from God, as this Psalm mentioneth; and perhaps, not because he is forsaken by God, but because he is more loved, hath not received them; and seeth that what he hath here heard described as the rewards of them that fear God, abound unto those who fear not God: his steps totter, and his footsteps slip, and he saith in his heart, that he hath feared God without a cause, since he hath not received those rewards which God hath promised to them that fear Him; while they have received over and above, who not only have not feared, but have even blasphemed Him. Consider what he saith, *Blessed are all they that fear the Lord, and walk in His ways. For thou shalt eat the labours of thy hands. O well is thee, and happy shalt thou be.* We may, as far as this, though we be natural men, think of the bliss of a future life: but consider what followeth: *Thy wife shall be as the fruitful vine upon the walls of thine house. Thy children like the olive-branches, round about thy table. Lo, thus shall the man be blessed, that feareth the Lord.* How? In that his wife shall be as the fruitful vine, upon the walls of his house: and his children like the olive-branches, round about his table. Have they then, who for God's sake have even refused to marry, lost their reward? No: he who

refuseth to marry saith: God will bless me in other ways. VER.
1.
Nay truly: either He will bless thee thus, or He will not bless thee at all; the language of the Psalm is plain, *Lo, thus shall the man be blessed, that feareth the Lord.*

2. What then, brethren, is the meaning of this? That we may not, by desiring temporal and earthly blessings, lose our heavenly happiness, the Prophet setteth before us a sort of veil, this veil hath I know not what within. You remember, beloved, when I was expounding the preceding Psalm to you, which goeth before this, we met with a certain obscure verse, where it was said, *Like as the arrows in the hand of a Ps. 127, mighty one, so are the sons of them that are shaken out;* and ⁴ when we enquired who the sons of them that are shaken out were, it seemed to us, that the Apostles (the Lord suggesting this, as we believe) were termed the sons of them that were shaken out, the sons of the Prophets: because the Prophets spoke in enigmas, and under figures as with the veil of mysteries covered their meaning; which meaning could not issue forth unto men, unless these veils were shaken out; whence they were called the sons of those that are shaken out, who gained spiritual profit by the opening out the Prophets. Let us too, therefore, shake out this one, that we may not be deceived through the coverings, lest touching what is within and not seeing it, we may perchance say wood for gold, and tiles for silver. Let us shake it out, if it seem good unto you, beloved; the Lord will aid, that what is within may come forth; especially, my brethren, as we are celebrating the birthdays of the Martyrs. How great evils have the Martyrs endured, what deaths, what terrible tortures, what filthy prisons, pinching of chains, fury of wild beasts, heat of flames, stings of insults! Would they have endured all these things, unless they saw somewhat, whither they were tending, not belonging to the happiness of this world? Now it is shameful for us to celebrate the birthdays of the Martyrs, that is, of those servants of God who despised this world for the sake of everlasting bliss, and understand what is here written in the sense of present happiness; so that we should say of any faithful man of God, citizen of that Jerusalem, to whom marriage may have brought no issue, This man feareth not the Lord; for if he feared the Lord, his wife

PSALM CXXVIII. would be as the fruitful vine upon the walls of his house, not barren, so that she could give birth to none; and if this man feared the Lord, his sons would surround his table, like olive-branches. For if we should speak thus, we are natural men, not receiving the things that are of the Spirit of God. Let us also begin to shake them out, that we also may be the sons of them that are shaken out. For if we shall be the sons of them that are shaken out, we shall be like as the arrows in the hand of the giant, and He will dart us from His commandment into the hearts of men who do not as yet love Him, that, struck by the arrows of God's words, they may love. For if we begin to preach to them such words as these, My sons, or my brethren, fear ye the Lord, that ye may have children and grandchildren, that your house may be joyful; we are not leading them to love that everlasting Jerusalem; they will remain in the love of earthly things, and seeing these things abound to the ungodly, though they dare not speak so to us, they will say in their heart, Why hath he who feareth not God, his house full of children? And if perchance another say to him, As yet thou knowest not what may happen; what if he shall have to bury them, because he feareth not God; what if many sons were born unto him for this reason, that he might suffer greater pain from their death? But if thou speak thus, he will answer thee: I know of a man who was ungodly, a heathen, sacrilegious, a worshipper of idols, (and perhaps he doth know, and saith the truth, and knoweth not one only, nor even two or three only,) whom numerous sons and grandsons have carried to the grave, an old man, bowed down with years, who had died in his bed. Lo, he feared not the Lord, and yet a most numerous offspring of his house hath closed his eyes. What shall we say to this? Nothing evil can happen to him, for he can never, in his lifetime, bury his children, since he hath already died, and been borne to an honourable tomb by his children.

3. Let us shake this out then, let us shake it out, if we wish to be the sons of them that are shaken out: let some meaning be educed from it. For there is a certain Man who is thus blessed: and no one feareth the Lord, except he be in the members of this Man: and there are many men,

and there is one Man; for there are many Christians, and there is One Christ. The Christians themselves with their Head, Who hath ascended into heaven, are one Christ. He is not One, and we many, but we many are one in That One. Christ then is one Man, the Head of the Body. What is His Body? His Church, as the Apostle saith: *We are members of His Body*; and, *ye are the body of Christ, and His members in particular*. Let us therefore understand the words of this Man, in whose body we are one man; and we shall there see the true good things of Jerusalem. For thus he saith at the end: *That thou mayest see the good things that are of Jerusalem*. But if thou hast looked for these good things with an earthly eye, the abundance of children and grandchildren, and the fecundity and fruitfulness of his wife, are not the good things of that Jerusalem; for these good things are in the land of the dying, that is the land of the living. Hold it not as a very great thing, if thou hast sons who will die, although not before thee, yet certainly after thee. Dost thou wish to have children who will never die, and who will ever live with thee? Be thou in His Body, of Whom it hath been said, *Ye are the Body of Christ, and His members in particular*.

4. That this Psalm also might shew this, since it is so far obscure that it admonisheth us to knock at it, so far covered that it doth wish to be shaken out, it beginneth with speaking of many: *Blessed are all they that fear the Lord, and walk in His ways*. He speaketh to many; but since these many are one in Christ, in the next words he speaketh in the singular: *For thou shalt eat the labours of thy fruits*. He had said above, *Blessed are all they that fear the Lord, and walk in His ways*; why doth he now say, *Thou shalt eat the labours of thy fruits*: and not, ye shall eat? and why, *the labours of thy fruits*, and not the labours of your fruits. Hath he forgotten that so lately as in the preceding verse he was speaking of more than one? If thou hast already shaken it out, what doth he answer thee? When I speak of Christians in the plural, I understand one in the One Christ. Ye are therefore many, and ye are one; we are many, and we are one. How are we many, and yet one? Because we

PSALM CXXVIII. cling unto Him Whose members we are; and since our Head is in heaven, that His members may follow.

5. Let him therefore now go on with his description: for it is now clear Whom he is describing. Thus will all that followeth be open: only do ye fear the Lord, and walk in His ways, and do not envy those who walk not in His ways, when ye shall see them happy without happiness. For men of the world are happy without happiness; but the Martyrs were unhappy with happiness. For they were unhappy for a season, but happy for evermore; and herein that they were unhappy for a season, they were thought to be more
 2 Cor. 6, 10. unhappy than they were. For what saith the Apostle? *As sorrowful, yet alway rejoicing.* Why, *alway*? Both here and there: altogether both here and there. For whence do we rejoice here? In hope. Whence shall we rejoice there? In fulfilment. The hope of one rejoicing hath great joy, Rom. 12, 12. and if *rejoicing in hope*, see what followeth, *patient in tribulation*. The Martyrs were therefore patient in tribulation, because they rejoiced in hope. But because that which is promised did not yet exist, what saith the Apostle? Id. 8, 24, 25. *For hope which is seen is not hope: but if we hope for what we see not, then do we with patience wait for it.* Behold the reason why the Martyrs endured all things, because they waited patiently for what they saw not. They who slew them, loved what they saw: they who were slain, sighed for those things which they saw not, and hastened to reach those things which they saw not; and in that they were put to a lingering death, thought they were delayed.

^{1 i. e.} 'Happy' 6. Therefore, brethren, Felix the Martyr¹, truly Felix¹ both in his name and his crown, whose birthday this is, despised the world. Was he, because he feared the Lord, thence happy, thence blessed, because his wife was as a fruitful vine upon the earth, and his children stood around his table? All these blessings he hath perfectly, but in the Body of Him Who is here described; and, because he understood them in this sense, he scorned things present, that he might receive things future. Ye are aware, brethren,

¹ He is said to have suffered martyrdom at Thinissa, or Thimisa, not far from Hippo, on the sixth of November. Ben. (Mart. Rom. has Tuneti.)

that he suffered not the death that other martyrs suffered. VER.
1.
For he confessed, and was set aside for torments; on another day his body was discovered lifeless. They had closed the prison to his body, not to his spirit. The executioners found him gone; when they were preparing to torture, they spent their rage for nought. He was lying dead, without sense to them, that he might not be tortured; with sense with God, that he might be crowned. Whence was he also happy, brethren, not only in name, but in the reward of everlasting life, if he loved these things.

7. Let us therefore so hear this Psalm, as considering it to be spoken of Christ: and all of us who cling unto the Body of Christ, and have been made members of Christ, walk in the ways of the Lord; and let us fear the Lord with a chaste fear, with a fear that abideth for ever. For it is another fear which charity excludeth, as St. John saith, *There is no fear in love: but perfect love casteth out fear.* 1 John 4,
18. He saith not of every fear that it is cast out by love; for thou findest the Psalm saying, *The fear of the Lord is clean, and endureth for ever.* Ps. 19,
9. One fear therefore endureth, the other is cast out. The fear which is cast out, is not clean: but that which endureth, is clean. What is the fear which is cast out? Deign to consider. Some fear only for this reason, lest they suffer some evil on earth,—lest sickness befall them, lest loss, lest bereavement of children, lest the loss of any that is dear, lest exile, lest condemnation, lest prison^s, lest any tribulation; for these reasons they fear and tremble: still this fear is not a chaste one. Still hear. Another feareth not on this earth, but feareth hell, whereby the Lord also alarmed men. Ye have heard when the Gospel was being read, *Where their worm dieth not, and the fire is not quenched.* Mark 9,
43. Men hear these words; and because they will really happen to the ungodly, they fear, and restrain themselves from sin. They have fear, and through fear restrain themselves from sin. They fear indeed, but love not righteousness. But when through fear they restrain themselves from sin, righteousness becometh a habit, and what was hard beginneth to be loved, and good becometh sweet: and man now beginneth to live righte-

^s Oxf. Mss. 'lest condemnation to imprisonment.'

PSALM CXXVIII. ously for this reason, not because he feareth punishments, but because he loveth eternity. Fear therefore is cast out by love; but a clean fear hath succeeded.

8. What is this clean fear? According to which we ought, my brethren, to understand what is said, *Blessed are all they that fear the Lord, and walk in His ways.* If I shall be enabled to speak worthily of this clean fear, by the help of the Lord our God, many will perchance be inflamed by this clean fear unto a clean love. Nor can I perhaps explain, unless by putting forward some similitude. Suppose some chaste woman, fearing her husband: suppose another an adulterous woman; she also feareth her husband. The chaste woman feareth lest her husband depart: the adulterous wife feareth him, lest he come. What if both be absent? The one feareth lest he come: the latter, lest he delay. He is in a certain sense absent unto Whom we have been betrothed; He is absent, Who gave unto us as a pledge His Holy Spirit; He is absent, Who redeemed us with His blood; that Husband than Whom nothing is more beautiful, Who seemed as it were deformed among the hands of His persecutors, of Whom a little before Isaiah **Is. 53, 2.** said, *He hath no form or comeliness.* Is then our Bridegroom deformed? God forbid! for how would the virgins **Sol. Song 1, 3.** love Him, who have not sought husbands on earth? He therefore seemed deformed to His persecutors: if they thought Him not such, they would not insult Him, they would not strike Him with whips, would not crown Him with thorns, would not defile Him with spittle; but because He seemed such unto them, they did these things unto Him; for they had not eyes whereby Christ could seem beautiful. To what sort of eyes did Christ seem beautiful? To such as Christ Himself sought, when He said unto **John 14, 9.** Philip, *Have I been so long with you, and hast thou not known Me, Philip?* These eyes must be cleansed, that they may see that light; and, though slightly touched with the splendour, they are kindled with love, that they may wish to be healed, and may become enlightened. For that ye may know that Christ, Who is loved, is beautiful, the **Ps. 45, 2.** Prophet saith, *Fairer in beauty than the children of men.* His beauty surpasseth all men. What is it we love in

Christ? His crucified members, His transfigured side, or His love? When we hear that He suffered for us, what do we love? Love is loved. He loved us, that we might in turn love Him; and that we might return His love, He hath visited us with His Spirit. He is beautiful, and is absent. Let the spouse ask herself if she be chaste. We are all among His members, my brethren; we are among His members, we are for this reason one Man. Let each man see what sort of fear he hath, whether that which love casteth out, or that clean fear which endureth for evermore. He hath lately proved this; I say unto you, He will also prove it. Our Bridegroom is afar: ask thy conscience; dost thou wish that He come, or dost thou still wish that He delay? Consider, brethren: I have knocked at the doors of your hearts; He hath heard the voice of them that dwell therein. What the consciences of each of you may have answered, could not reach my ears, since I am but a man: He Who is afar in respect of bodily presence, but is present in the strength of His Majesty, hath heard you. How many, if it be said unto them, Lo, here is Christ, to-morrow is the day of judgment; say not, Would that He may come! They who speak thus, love much; and if they are told, He will delay, they fear lest He delay, because their fear is clean. And as His delaying is now feared: so, after His coming, His leaving us will be feared. That will be a clean fear, for it is tranquil and secure. For we shall not be forsaken of Him, when He hath found us, since He sought us before we sought Him: a chaste fear therefore, my brethren, hath this source: it cometh from love. But that fear which is not yet chaste, feareth His Presence, and its punishment. From fear it doeth whatever of good it doeth: not from fear of losing that good, but from fear of suffering that evil. He feareth not lest he lose the embrace of his most comely bridegroom, but lest he be cast into hell: This fear is good, is useful; it will not indeed remain for evermore: but it is not as yet of that clean sort, that abideth for evermore.

9. In whom is it clean? I am now asking a question for the second time, which ye may ask of yourselves. If God should come and speak unto us with His Own Voice,

VER.
1.

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(although He ceaseth not to speak through His Scriptures,) and should say unto man, Thou wishest to sin: sin; do whatsoever pleaseth thee; whatever thou lovest on the earth, let it be thine: whoever thou art angry with, let him perish; whomsoever thou wishest to seize upon, let him be seized; whomsoever to kill, let him be killed; whomsoever to condemn, let him be condemned; whomsoever thou wishest to possess, possess him: let no man resist thee, let no man say unto thee, What art thou doing? No man, Do it not; no man, Why hast thou done it? Let all those earthly things which thou hast desired abound unto thee, and live in them, not for a season, but for evermore: only thou shalt never see My Face. My brethren, wherefore did ye groan, save because that already a clean fear, enduring alway, hath been born? Why is your heart stricken? If God should say, Thou shalt never see My Face: lo, thou wilt abound in all that earthly felicity; temporal goods will surround thee: thou lovest them not, thou forsakest them not; what dost thou wish more? Clean fear would weep indeed and would groan, and would say, Nay, let all things be taken away, and let me see Thy Face. Clean fear would cry out from the Psalm, and would say, *Turn us again, O Lord God of hosts: shew us the light of Thy countenance, and we shall be whole.* Clean fear would cry forth from the Psalm, and would say, *One thing have I desired of the Lord, which I will require.* See how ardent

Ps. 80, 7. is that clean fear, that true love, unmixed love. *One thing have I desired of the Lord, which I will require.* What is this? *Even that I may dwell in the house of the Lord all the days of my life.* What if he desire this for the sake of earthly happiness? Hear what followeth: *to behold the fair beauty of the Lord, and to be protected;* that is, to be His Temple, and to be protected by Him, this one thing have I desired of the Lord. If ye ask this one thing, if ye train¹ your hearts toward this one thing, and fear to lose this one thing only, ye will not envy earthly delights, and ye will hope for that true happiness, and will be in His Body to Whom it is sung, *Blessed are all they that fear the Lord, and walk in His ways.*

Ps. 27, 4. ¹ 'raise' Oxf. Mss.

10. Ver. 2. *Thou shalt eat the labours of thy fruits.* And

ye, O thou, ye many who are One, *Thou shalt eat of the labours of thy fruits.* He seemeth to speak perversely to those who understand not: for he should have said, thou shalt eat the fruit of thy labours. For many eat the fruit of their labours. They labour in the vineyard; they eat not the toil itself; but what ariseth from their labour they eat. They labour about trees that bear fruit: who would eat labours? But the fruit of these labours, the produce of these trees; it is this that delighteth the husbandman. What meaneth, *Thou shalt eat the labours of thy fruits?* At present we have toils: the fruits will come afterwards. But since their labours themselves are not without joy, on account of the hope whereof we have a little before spoken, *Rejoicing in hope, patient in tribulation;* at present those very labours delight us, and make us joyful in hope. If therefore our toil has been what could be eaten, and could also delight us; what will be the fruit of our labour when eaten? *They who went weeping on their way, scattering their seed,* did eat their labours; with how much greater pleasure will they eat the fruits of their labours, who *shall come again with joy, bearing their sheaves with them?* And that ye may know, brethren, that this labour is eaten, in the former Psalm ye have heard it said to the proud, who wished to rise before light, that is, before Christ, not through humility, whereby Christ rose; it was said unto them, *Rise after ye have sat down;* that is, be humbled, and thence rise; since He also, Who hath been exalted on account of you, came to be humbled. And what is said? *Who eat the bread of grief.* This is the labour of fruits, the bread of grief. For unless it were eaten, it would not be called bread; unless this bread had some sweetness, no one would eat it. With how much sweetness doth he weep in his groanings, who prayeth? The tears of the praying are sweeter than the joys of theatres. And hear the flame of longing, wherewith this bread is eaten, of which he saith here, *Ye who eat the bread of grief.* In another passage this lover saith, whose voice we usually recognise in the Psalm, *My tears have been my meat day and night.* How have tears become meat? *While they daily say unto me, Where is now thy God?* For before we see Him Who loved

VER.
2.

Rom.12,

If¹².

Ps. 126,
6.

Ps. 127,
2.

Ps. 42, 3.

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us, Who hath given us a pledge, to Whom we are betrothed, the Heathen insult us, and say, Where is that which Christians worship? Let them shew us Him Whom they adore. Behold, I shew them my deity, and let them shew me their Deity. When the Heathen speaketh thus to thee, thou findest not what to shew unto him; for thou hast no man to shew it unto. Thou returnest therefore, and weepest before God; for thou sighest for Him, before thou seest Him; and groanest from longing for Him; and because thou weepest in thy longing for Him, tears themselves are even sweet, and will be as meat unto thee, since they have been made unto thee as meat day and night, while it is said to thee, *Where is thy God?* But thy God, concerning Rev. 21, Whom it is asked, Where is He? will come, and will wipe 4. away thy tears, and will Himself be in stead of the bread of tears unto thee, and will feed thee for evermore; because the word of God, upon which Angels feed, will be with us. Meanwhile, now are the labours of our fruits, afterwards will come the fruit of our labours. *Thou shalt eat the labours of thy fruits. Blessed art thou, and well shall it be with thee.* *Blessed art thou*, is of the present: *well shall it be with thee*, is of the future. When thou eatest the labours of thy fruits, *blessed art thou*; when thou hast reached the fruit of thy labours, *well shall it be with thee*. What hath he said? For if it be well with thee, thou wilt be happy: and if thou wilt be happy, thou wilt also have all well with thee. But there is a difference between hope and attainment. If hope be so sweet, how much sweeter will reality be?

11. Let us now come to the words, *Thy wife*: it is said unto Christ. His wife, therefore, is the Church: His Church, His wife, we ourselves are. *As a fruitful vineyard*. But in whom is the vineyard fruitful? For we see many barren ones entering those walls; we see that many intemperate, usurious persons, slave dealers, enter these walls, and such as resort to fortune-tellers, go to enchanters and enchantresses when they have a headache. Is this the fruitfulness of the vine? Is this the fecundity of the wife? It is not. These are thorns, but the vineyard is not every where thorny. It hath a certain fruitfulness, and is a fruitful vine;

but in whom? *Upon the sides of thy house.* Not all are called the sides of the house. For I ask what are the sides. ^{VER. 2.} What shall I say? Are they walls, strong stones, as it were? If he were speaking of this bodily tenement, we should perhaps understand this by sides. We mean by the sides of the house, those who cling unto Christ. For we do not say without reason of any person in daily discourse, who perchance is faring ill, owing to the counsels of bad friends, "He hath bad sides." What is, "He hath bad sides?" Bad men cling to him. It is therefore said of another also, He hath good sides: he liveth according to good counsels. What meaneth this? He is ruled by good counsels. They therefore who cling to Christ are the sides of the house. Nor hath His wife been created from His side without a cause. When her spouse slept, Eve was created: when Christ died, the Church was created; she was born of her husband's side, whence a rib had been withdrawn; and the Church was born of the side of Her spouse, when His side was transfixt with a lance, and the Sacraments flowed forth. ^{Gen. 2. 21. 22.} Therefore thy wife shall be fruitful as a vine. But upon what? *Upon the sides of thine house.* Among others, who cling not unto Christ, it is barren. But I will not even reckon them in the vine. ^{John 19. 34.}

12. *Thy children.* The wife and the children are the same. In these carnal marriages and wedlocks, the wife is one, the children other: in the Church, she who is the wife, is the children also. For the Apostles belonged to the Church, and were among the members of the Church. They were therefore in His wife, and were His wife according to their own portion which they held in His members. Why then it is said concerning them, *When the Bridegroom shall be taken from them, then shall the children of the Bridegroom fast?* ^{Matt. 9. 15.} She who is the wife, then, is the children also. I speak a wonderful thing, my brethren. In the words of the Lord, we find the Church to be both His brethren, and His sisters, and His mother. ^{Mat. 12. 46. &c.} For when His mother and His brethren were announced to Him to be standing without; in that they stood without, they were a figure. Who is the type of His mother? The Synagogue. Who is the type of carnal brethren? The Jews who stood without. And

PSALM CXXVIII. the Synagogue also standeth without. For Mary was among the sides of His House, and His relatives coming of the kindred of the Virgin Mary, who believed on Him, were among the sides of His House; not in respect of their carnal consanguinity, but inasmuch as they heard the Word of God,

Mat. 12, 48. and obeyed it. For the Lord answered thus: *Who is My mother, and who are My brethren?* Whence some have attempted to say that Christ had not a mother, because He said, *Who is My mother?* Why? Had not then Peter and John and James, and the other Apostles, fathers upon earth?

Mat. 23, 9. And yet what saith He unto them? *Call no man your father upon earth: for One is your Father, Who is in Heaven.*

What, therefore, He taught His disciples in the case of their father, this He Himself shewed them in that of His mother.

For our Lord's will is that we prefer God to our earthly connections. Respect thy father, because he is thy father: reverence God, because He is God. Thy father begot thee by lending his flesh; God created thee by an exertion of His Power. Let not the father be angry when God is preferred to him: let him rather rejoice that so much respect is paid him, that He alone is found to be preferred to him. What then shall I say? What saith the Lord? *Who is My mother? and who are My brethren? And he stretched forth His hand toward His disciples, and said, Behold My mother and My brethren.* They were His brethren; how were they His

Mat. 12, 48—50. mother? He added; *For whosoever shall do the will of My Father Which is in heaven, the same is My brother, and sister, and mother.* Brother, perhaps, on account of the male sex whom the Church hath: *sister*, on account of the women whom Christ hath here in His members. How *mother*, save that Christ Himself is in those Christians, whom the Church daily bringeth forth Christians through baptism? In those therefore in whom thou understandest the wife, in them thou understandest the mother, in them the children.

13. Let us therefore say what should the character of these children be. Peacemakers they should be. Why

Matt. 5, 9. peacemakers? Because, *Blessed are the peacemakers, for they shall be called the children of God.* Since therefore in 1 Oxf. the olive is the fruit of peace: for oil signifieth peace, Mss. 'and without' because it signifieth love; without love there is no peace:

and it is clear that they who have rent asunder peace, will not have love. I have already explained to you, beloved, ^{VER. 4-6.} on this principle, why the dove carried the leaves with fruit ^{Gen. 8, 11.} unto the ark: to signify that they also who have been baptized without, as those branches were baptized without the ark, if they have not leaves alone, that is, words only, but have fruit also, which is love, are borne by the dove to the ark, and come unto unity^g. Such children ought therefore to be *around the Lord's table, like olive-branches.* ^{ver. 3.} A complete Vine it is, a great bliss: who would now refuse to be there? When thou seest any blasphemer have a wife, children, grandchildren, and thyself perchance without them, envy them not; discern that the promise hath been fulfilled in thee also, but spiritually. Perchance thou art not in His members? If thou art not there, lament that thou art neither here nor there. But if thou be there, be secure; for although thy reward be there and not here, it is a more fruitful one there than here.

14. Ver. 4. If therefore we have, why have we? Because we fear the Lord. *Lo, thus shall the man be blessed that feareth the Lord.* He is the man, who is also the men; and the men are one man; because many are one, because Christ is One.

15. Ver. 5, 6. *The Lord from out of Sion bless thee.* For thou hadst begun to heed the words, *Lo, thus shall the man be blessed that feareth the Lord:* already perchance thine eyes were ranging through those who fear not the Lord, and saw there fruitful wives, children in abundance around their father's table: I know not whither thou wast going: *The Lord from out of Sion bless thee.* Seek not those blessings which are not out of Sion. Hath not the Lord blessed such, my brethren? This is the Lord's blessing: or if it be not from the Lord, who will marry a wife, if the Lord be unwilling? who can be in sound health, if the Lord deny him? or who can be rich, if the Lord refuse? He giveth these things: but seest thou not that He hath also given them to cattle? This blessing is not therefore from Sion. *The Lord from out of Sion bless thee: and mayest thou see the good things that are of Jerusalem.*

PSALM CXXVIII. For these good things are not those of Jerusalem. Dost thou wish to see that they are not the good things of Jerusalem? Even to the birds was it said, *Be fruitful and multiply*.

Gen. 1, 22. Dost thou wish to hold as a great blessing what was given unto birds? Who can be ignorant, that it was given indeed by the voice of God? But use these goods, if thou receive them; and rather think how thou mayest nourish those who have been born, than that others may be born. For it is not happiness to have children, but to have good ones. Labour in the task of nourishing them, if they be born; but if they be not born, give thanks unto God. Perchance thou wilt be less anxious, and yet thou hast not remained barren in that Mother. Perhaps through thee are spiritually born of that Mother, they who are as olive branches around the Lord's table. May the Lord therefore console thee, that thou mayest see the goods of Jerusalem. For these goods indeed *are*. Why *are* they? Because they are everlasting. Why *are* they? Because the King is

Exod. 3, 14. there, I AM THAT I AM. But these goods are and are not: for they stand not; they slip away, they flow. Thy children are infants: thou dost caress the infants: the infants caress thee: do they abide thus? But thou wishest they may grow, thou wishest that their age may increase. But consider that when one age cometh, another dieth. When boyhood cometh, infancy dieth; when youth cometh, boyhood dieth: when manhood cometh, youth dieth; when old age cometh, manhood dieth: when death cometh, all age dieth. As many successions of ages as thou wishest for, so many deaths of ages dost thou wish for. These things therefore *are* not. Finally, are children born unto thee to share life with thee on earth, or rather to shut thee out and to succeed thee? Rejoicest thou in those born to exclude thee? Boys when born speak somewhat like this to their parents: "Now then, begin to think of removing hence, let us too play our parts on the stage." For the whole life of temptation in

Ps. 39, 5. the human race is a stage play; for it is said, *Every man living is altogether vanity*. Nevertheless, if we rejoice in children who will succeed us; how much must we rejoice in children with whom we shall remain, and in that Father for Whom we are born, Who will not die, but that we may

evermore live with Him? These are the good things of Jerusalem: for they are. *The Lord from out of Sion bless thee: and mayest thou see the good things that are of Jerusalem.* For thou seest as one blind those goods, which thou heedest. *Mayest thou see:* but those goods which are seen by the heart. And how long shall I see the good things of Jerusalem? *All thy life long.* If thy life be for ever, thou wilt see the good things of Jerusalem for evermore. But if, my brethren, these goods are, yet thou seest them not all the days of thy life: for thou diest not, when thou goest forth from the body. Thy life continueth: thy body dieth, but the life of the spirit continueth. The eyes see not, for he who saw through the eyes hath departed. Wheresoever he be, who saw through the eyes, he seeth something. For the rich man, who when on earth *was clothed with purple and fine linen*, was not dead; if he was dead, he would not have been tormented in hell. It would have been desirable for him to die, but he lived in hell to his hurt. For he was tormented, and saw not those goods which he had left on earth: behold, such was his life, and he saw not those goods. Do thou therefore desire such goods as thou mayest see *all thy life long*, that is, that thou mayest live with these goods for evermore.

VER.
5. 6.

Luke 16,
19—23.

16. Consider therefore, brethren, what those goods are. Can these be called goods? Is it gold; is it silver; is it a pleasant estate; is it walls of marble; is it fretted ceilings? God forbid! The poor have these goods more abundantly than the rich in this life: for it is more to a poor man to see the starry heaven, than to a rich man to see a gilded ceiling. What then, brethren, is that good, whereby we are inflamed, for which we sigh, whereby we are kindled, for the attainment of which good we endure so many toils, as ye have heard when the Apostle was read, that *all that will live godly in Christ Jesus, shall suffer persecution?* For it doth not follow that, because the devil rageth not through kings, Christians do not at this hour suffer persecution. If the devil be dead, our persecutions are dead; but if he our adversary liveth, whence doth he not suggest temptations? Whence doth he not rage? whence doth he not procure threats or offences? O if thou wouldest begin to live godly,

² Tim.
3, 12.

PSALM CXXVIII. thou wilt see that every one who will live godly in Christ Jesus, shall suffer persecution. For the sake of what, then,

1 Cor. 15, 19. do we suffer so great persecutions? For, *if in this life only*, saith the Apostle, *we have hope in Christ, we are of all men most miserable*. For what reason were the Martyrs condemned to beasts? What is that good? Can it be declared? by what means, or what tongue can tell it? or what ears can

1 Cor. 2, 9. hear it? That indeed, *Neither ear hath heard, nor hath it entered into man's heart*: only let us love, only let us grow in grace: ye see, then, that battles are not wanting, and that we fight with our lusts. We fight outwardly with unbelieving and disobedient men; we fight inwardly with carnal suggestions and perturbations: we every where as yet fight,

Wisd. 9, 15. because *the corruptible body weigheth down the soul*; we fight as yet, since if *the spirit be life*, yet is *the body dead*

Rom. 8, 10. *through sin*. But what will be the issue? *But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you*.

When therefore our mortal members shall have been quickened, nothing will then resist our spirit. There will be no hunger, no thirst, because these arise from the corruption of the body. Thou refreshest thyself, because something departeth from thee. The lusts of carnal delights fight against us. We carry with us death in the infirmity of the body: but when death itself shall have been changed into

1 Cor. 15, 53, 54, 55, 26. that unchangeableness, and *this corruptible shall have put on incorruption, and this mortal shall have put on immortality*,—what will then be said unto death? *O death, where is thy sting? O death, where is thy sting?* Perchance, he

dieth, and it will be said, do any enemies remain? No; *death is the last enemy*. When this shall have been destroyed, immortality will succeed. If there shall be no enemy, as *'the last' will death be destroyed*. Our good, for which we sigh, will be peace. Behold, brethren, peace is called a good, a great good. Ye were seeking what was called a good: whether it were gold, or silver, or an estate, or raiment? It is peace: not such a peace as the unstable, treacherous, mutable, uncertain peace which prevails among men; nor such peace as the individual hath with himself.

For I have said that a man contendeth also with himself; VER. 5. 6.
 until he subdue all his lusts, he still fighteth. What sort of
 peace then is this? One that *the eye hath not seen, nor the
 ear heard of*. What sort of peace? One from Jerusalem,
 for Jerusalem is interpreted, A vision of Peace. Thus then
*the Lord from out of Sion bless thee: and mayest thou see
 the good things that are of Jerusalem*, and that, *all thy life
 long—and mayest thou see*, not only thy children, but,
thy children's children. What meaneth, Thy children?
 Thy works which thou here dost. Who are thy children's
 children? The fruits of thy works. Thou givest alms:
 these are thy children: for the sake of thine alms thou
 receivest everlasting life, these are thy children's children.
Mayest thou see thy children's children; and there shall be
peace upon Israel, the last words of the Psalm. This peace
 is preached unto you by us: it is loved by us, we wish that
 it may be loved by you. Unto this peace they come who
 have been here also peacemakers. They who are peacemakers
 there, are here such also; who stand around the Lord's
 table like olive branches, so that the tree is not barren as
 was that fig-tree, where the Lord when hungry found no
 fruit. Ye see what happened unto it. It had leaves only, Mat. 21, 18. 19.
 it had not fruit: thus are they who have words, and have
 not deeds. The Lord when He came unto it hungry found
 not there what to eat; for the Lord hungereth for faith and
 for good works on our part. Let us feed Him by living
 well, and He will feed us for evermore by giving us ever-
 lasting life.

PSALM CXXIX.

LAT.
CXXVIII.

EXPOSITION.

A Sermon to the people.

1. THE Psalm which we have sung is short: but as it is
 written in the Gospel of Zacchæus that he was *little of* Luke 19, 2—9.
stature, but mighty in works; as it is written of that widow
 who cast two mites into the treasury, little was the money, Mark 12, 42. 44.
 but great was her charity; thus also this Psalm, if thou

PSALM CXXIX. count the words, is short; if thou weigh the sentiments, is great. It will not therefore detain us long unto weariness. Wherefore? Let your wisdom attend, and let Christian zeal aid you: let the word of God sound to you whether willing or unwilling, in season or out of season^b. It hath found itself a place, it hath found hearts where it may rest, it hath found a soil where it may blossom and bear fruit. For it is clear that there are many evil and godless men whom the Church beareth even unto the end; and there are they to whom God's Word is superfluous: and it either falleth among them, as the seed by the way-side is trodden under foot, and gathered up by the birds; or as the seed on rocky places, where it hath not much earth, and withereth under the hot sun as soon as the blade is above ground, because it hath no root; or as the seed that falleth among thorns, which although it sprout and endeavour to rise into the air, is stifled by the multitude of thorns. Such are they who trample on the Word of God as on the seed on the way-side, or they who rejoice for an hour, and when tribulation cometh, wither, as by the sun's heat; or they who stifle what had begun to germinate in them, by the anxieties and cares of this world, as it were by the thorns of avarice. But there is also good earth, where when the seed falleth it beareth fruit, some thirty-fold, other sixty-fold, some a hundred-fold; whether little or much, all shall be in the barn. Such therefore are these: and for their sakes we speak. On account of these the Scripture speaketh, on account of these the Gospel is not silent. But let those too hear, if haply they may be one thing to-day, another to-morrow: if haply they may be changed by hearing, or plough up the way, or clear away the stones, or pluck up the thorns. Let the Spirit of God speak, let It speak to us, let It sing to us; whether we wish or wish not to dance, let It sing. For as he who danceth, moveth his limbs to the time; so they who dance according to the commandment of God, in their works obey the sound. What therefore saith the Lord in the Gospel to those who refused to do this? *We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.* Let

Mat. 13,
3-23.

Mat. 11,
17.

^b al. 'in season to the willing, out of season to the unwilling.'

Him therefore sing; we trust in God's mercy, for there will ^{VER.} be those by whom He consoleth us. For they who are ^{1—3.} obstinate, continuing in wickedness, although they hear the Word of God, by their offences daily disturb the Church. Of such this Psalm speaketh; for thus it commenceth;

2. Ver. 1—3. *Many a time have they fought against me from my youth up.* The Church speaketh of those whom She endureth: and as if it were asked, "Is it now?" The Church is of ancient birth: since saints have been so called, the Church hath been on earth. At one time the Church was in Abel only, and he was fought against by his wicked ^{Gen. 4,} and lost brother Cain. At one time the Church was in ^{8.} Enoch alone: and he was translated from the unrighteous. ^{Gen. 5,} At one time the Church was in the house of Noah alone, and ^{24.} endured all who perished by the flood, and the ark alone ^{Genesis} swam upon the waves, and escaped to shore. At one time ^{vi—viii.} the Church was in Abraham alone, and we know what he endured from the wicked. The Church was in his brother's son, Lot, alone, and in his house, in Sodom, and he endured ^{Genesis} the iniquities and perversities of Sodom, until God freed ^{xiii.—xx.} him from amidst them. The Church also began to exist in the people of Israel: She endured Pharaoh and the Egyptians. The number of the saints began to be also in the Church, that is, in the people of Israel; Moses and the rest of the saints endured the wicked Jews, the people of Israel. We come unto our Lord Jesus Christ: the Gospel was preached, as it was said in the Psalms: *I have preached* ^{Ps. 40, 5.} *and have spoken: they have been multiplied above number.* What meaneth, *above number*? Not only have they believed who belong to the number of the saints, but some have entered *above number*: many righteous, but also more unrighteous; and the righteous have endured the unrighteous. When? In the Church. Is it now only, since he counteth, since he mentioneth them? For this reason, lest the Church wonder now, or lest any one wonder in the Church, who wisheth to be a good member of the Church, let him hear the Church herself his Mother saying to him, Marvel not at these things, my son: *Many a time have they fought against me from my youth up.*

3. There is great feeling in this commencement of the

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Psalm: Many a time have they vexed me from my youth up. She now seemeth to be speaking of herself: for she seemed not to have commenced herself, but to have answered. But to whom hath she replied? To them that think and say, How great evils do we endure, how great are the scandals that every day thicken, as the wicked enter into the Church, and we have to endure them? But let the Church reply through some, that is, through the voice of the stronger, let her reply to the complaints of the weak, and let the stable confirm the unstable, and the fullgrown the infant, and let the Church say, *Many a time have they fought against me from my youth up.* Now may Israel say, (ver. 2.) *Many a time have they vexed me from my youth up.* Let the Church say this: let her not fear it. For what is the meaning of this addition, *From my youth up*, after the words, *Many a time have they fought against me*? At present the old age of the Church is assailed: but let her not fear: let her say, *Many a time have they fought against me from my youth up.* Hath she then failed to arrive at old age, because they have not ceased to fight against her from her youth up? have they been able to blot her out? Now may Israel say; and let Israel comfort herself, let the Church console herself with past examples, and say, *Many a time have they fought against me from my youth up.*

4. Why have they fought against me? *For they could not prevail against me.* (Ver. 3.) *Upon my back have sinners built; they have done their iniquity afar off.* Why have they fought against me? Because *they could not prevail upon me.* What is this? They could not build upon me. I consented not with them unto sin. For every wicked man persecuteth the good on this account, because the good man consenteth not with him to evil. Suppose he do some evil, and the Bishop censure him not, the Bishop is a good man: suppose the Bishop censure him, the Bishop is a bad man. Suppose he carry off any thing, let the man robbed be silent, he is a good man: let him only speak and rebuke, even though he doth not reclaim his goods, he is every thing bad. He is bad then who blameth the robber, and he is good who robbeth! Let him go on¹, *Let us eat and drink, for to-morrow we shall die.* On the contrary the Apostle saith, *Evil com-*

¹ 'Am-
bulet.'
1s. 22,
13.

munications corrupt good manners. Be ye sober, righteous, and sin not. The word soundeth, the discourse soundeth that gainsayeth lust: but he, the lover of his own lust, and the enemy of the discourse that gainsayeth his mistress, is hostile, and hateth the word of God. Lust is become his beloved, God his enemy. For God opposeth avarice, and wisheth nothing to be possessed by avarice. Let Me be possessed, He saith. Why wishest thou to be possessed by avarice? It commandeth hard things, I command light things: its load is heavy, My burden is light; its yoke is hard, Mine is gentle. Wish not to be possessed by avarice. Avarice commands thee to cross the sea, and thou obeyest: it commands thee to trust thyself to the winds and waves; I command thee to give before thy door out of what thou hast to the poor: thou art slothful in doing a good work before thy door, and thou art strenuous to pass over the sea. Because avarice commands, thou obeyest: because God commands, thou hatest. And why? When he beginneth to hate, he beginneth to wish to accuse those from whom he heareth good precepts, and to wish to seek out charges against the servants of God through his suspicions. Do not those who tell us these things, do such things themselves? These things, whether done or undone, are said to be done: and what are done well, are said to be done ill: and what we endure, are ascribed to us as a fault. What do we answer? Heed not me: heed this word: it speaketh to thee through any channel; thou art its enemy. *Agree with thine adversary, while thou art with him in the way:* thou hast made the word of God thine adversary. Heed not that such an one speaketh to thee: it is a wicked man through whom It speaketh to thee; but the word of God, that speaketh to thee, is not wickedⁱ. Accuse God: accuse Him, if thou canst!

5. Do ye believe, brethren, that they of whom it is said, *Many a time have they fought against me from my youth up*, reached such a pitch as even not to hesitate to accuse God? Thou accusest a man of avarice, and he accuseth God on the ground that He made gold. Be not covetous.

ⁱ Oxf. Mss. "Heed not through whom It speaketh to thee, but take heed that it is That, which speaketh to thee. He is evil through whom it speaketh to thee, but the Word of God, That speaketh to thee, is not evil."

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And God, thou repliest, should not make gold. This now remaineth, because thou canst not restrain thine evil deeds, thou accusest the good works of God: the Creator and Architect of the world displeaseth thee. He ought not to make the sun either; for many contend concerning the lights of their windows, and drag each other before courts of law. O if we could restrain our vices! for all things are good, because a good God made all things: and His works praise Him, when their goodness is considered by him who hath the spirit of considering them, the spirit of piety and wisdom. God is on every side praised by His works. How do His works praise Him through the mouth of the Three Children? What is passed over? The heavens praise Him, the Angels praise Him, the stars, the sun and moon, praise Him, the days and the nights praise Him, whatever blossoms on earth praises Him, whatever swims upon the sea praises Him, whatever flies in the air praises Him, all the mountains and hills praise Him, the cold and the heat praise Him; and all things else that God hath made, ye have heard, praise God: heard ye there that avarice praiseth God, that luxury praiseth God? These things praise Him not, for He made them not. There, men praise God: God is man's creator. Avarice is the work of a wicked man: man himself is the work of God. And what doth God wish? To kill in thee what thou hast thyself made, and to save what He hath Himself made.

Song of
Three
Child-
ren,
ver. 35,
&c.

6. Lend not money at interest. Thou accusest Scripture Ps 15,5. which saith, *He that hath not given his money upon usury.* I wrote not this: it went not forth first from my mouth: hear God. He replieth: let not the clergy lend upon usury. Perchance he who speaketh to thee, lendeth not at interest: but if he do so lend; suppose that he doth so lend; doth He Who speaketh through him lend at interest? If he doth what he enjoineth thee, and thou dost it not; thou wilt go into the flame, he into the kingdom. If he doth not what he enjoineth thee, and equally with thee doth evil deeds, and preaches duties which he doth not; ye will both equally go into the flames. The hay will burn; but Is. 40,8. *the word of the Lord abideth for evermore.* Doth the word which hath spoken to thee through him burn? Either Moses speaketh to thee, that is, a good and righteous

servant of God; or a Pharisee sitting in the seat of Moses. VER. 3.
 Ye have heard concerning these too: *all whatsoever they* Mat. 23, 1-3.
bid you observe, that observe and do: but do not ye after
their works. Thou hast no means whereby to excuse thyself,
 when the word of God speaketh unto thee. Because thou
 couldest not slay the word of God, thou seekest to accuse
 those through whom the word of God speaketh unto thee.
 Seek as far as thou wilt, speak as far as thou wilt, blaspheme
 as far as thou wilt. *Many a time have they fought against*
me from my youth up, now may Israel say, many a time
have they fought against me from my youth up. Usurers
 even dare to say: I have no other means of livelihood.
 This a robber might also say, when caught in a hollow way;
 this a housebreaker might say, caught about another man's
 wall; this a pander might tell me, in the act of buying girls
 for prostitution; this an enchanter uttering curses, and sell-
 ing his iniquity, might say: whatsoever of this sort we
 should endeavour to prohibit, all might answer that they
 had no other means of life, and that they lived on this
 resource; as if this very thing were not a chief cause for
 punishment in them, that they chose a wicked trade to
 support their life by, and that they choose to feed them-
 selves by means offensive to Him by Whom all are fed.

7. But when thou hast cried and spoken thus, they
 answer, If it be thus, we come not hither; if it be thus, we
 enter not into the Church. Let them come, let them enter,
 let them hear. *Many a time have they fought against me*
from my youth up. But they could not prevail against me.
upon my back have sinners built; that is, they could not
 prevail upon me to consent; they have given me somewhat
 to bear. How admirably is it said, how excellently hath he
 signified this: *They could not prevail against me; upon*
my back have the sinners built. They endeavour to pre-
 vail with us, first to consent unto them to do evil deeds: if
 we consent not, suffer us, they say. Since therefore thou
 hast not prevailed against me, mount upon my back: I can
 carry thee until the end come: for thus it is commanded me,
 to *bring forth fruit with patience.* I chasten thee not, I Luke 8 15.
 suffer thee: or perchance, when I suffer thee, thou chast-
 enest thyself. If thou chastenest not thyself unto the end,

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I suffer thee unto the end; and unto the end thou shalt be upon my back, even to the time. Wilt thou ever be upon my back? No: one will come who will shake thee off: harvest season will come, the end of the world will come; God will send in the reapers. *The reapers are the angels*: they separate the wicked from the midst of the righteous, as the tares from the wheat; they will store the corn in the barn, but the chaff they will burn with unquenchable fire. I have carried as far as I could, now with joy do I pass into the Lord's barn, and securely sing, *Many a time have they fought against me from my youth up.*

8. What could they do unto me, in that *they have fought against me from my youth up*? They have exercised me, they have not crushed me. They have been to me what fire is to gold, not what fire is to hay. For fire when it approacheth gold, removeth dross: when it approacheth hay, turneth it into ashes. *For they could not prevail against me*; for I consented not, for they have not made me what they are themselves. *The sinners have built upon my back; they have made their iniquity afar off.* They have given me what to endure, and have not prevailed upon me to consent to them. Their injustice therefore is afar from me. The evil are mingled with the good, not only in the world, but within the Church herself the evil are mingled with the good. Ye know, and ye have proved this: and ye will still further prove it, if ye are good. For

Mat. 13, 26. *when the blade was sprung up, and brought forth fruit, then appeared the tares also.* There seem to be none evil in the Church, save unto the good man. Ye know therefore that they are mingled, and always and every where Scripture saith they shall not be separated, except in the end. Thus, as they are mingled, they are afar from one another. Lest then any man should suppose, that because evil are mingled among good men, therefore wickedness is near unto righteousness, he saith, *They could not prevail against me*; that is, they said, and wickedly said, *Let us eat and drink, for to-morrow we shall die.* Evil communications corrupted

Is. 22, 13. 1 Cor. 15, 32. not good manners: in that which I heard from God, I have not yielded to the discourses of men. Sinners have given me what to carry, not what I must mingle with, and their

iniquity hath been made afar from me. For what is so near, as two men in one Church? what is so distant, as iniquity from righteousness? For where there is consent there is neighbourhood. Two men are handcuffed together, and brought before a judge; one is a robber, one is merely in bonds: the one wicked, the other innocent, bound with one chain, and far from one another. How far are they from one another? As far as wickedness is from innocence. Behold these are far from one another. One robber perpetrates his crimes in Spain, his next neighbour is the robber who doth the same in Africa. How near? As near as crime and crime are joined, as near as robbery is to robbery. Let no man fear therefore evil men mingled with him in the body. Let him be afar from them in heart, and he beareth safely what he feareth not: *They have made their iniquity afar off.*

9. What is the result? They who reign unjustly flourish, and, to use the vulgar phrase, the unrighteous thunder, and are puffed up unto vain airs and calumnies. What then? Will this be alway? No. Hear what followeth: (ver. 4.) *The righteous Lord shall hew the necks of the sinners.* Listen, my beloved. *The righteous Lord*, he saith, *shall hew the necks of the sinners.* Who would not tremble? For who hath not sinned? *The righteous Lord will hew the necks of the sinners.* In all that hear, there entereth a trembling of heart, if they believe God's Scripture. For if men beat their breasts without cause, they lie in that they beat their breasts; if they be righteous, even in that they lie unto God, they become sinners. If therefore they truly beat their breasts, they are sinners. And which of us doth not beat his breast? And which of us doth not fix his eyes upon the earth, like the Publican, and say, *Lord, Luke 18, be merciful unto me a sinner?* If therefore all are sinners, and none is found without sin; all must fear the sword that hangs above their neck, because *the righteous Lord shall hew the necks of the sinners.* I do not imagine, my brethren, of all sinners; but in the member which He striketh, He marks what sinners He striketh. For it is not said, *The righteous Lord will hew the hands of the sinners; or their feet;* but because proud sinners were meant to be

PSALM CXXIX. understood, and all proud men carry lofty necks, and not only do evil deeds, but even refuse to acknowledge them to be such, and when they are rebuked, justify themselves^k: (Behold thou hast done this; at least acknowledge thine act: God hateth a sinner, do thou also hate one; join thyself unto God: persecute with Him thy sin. No, he replieth: I have done well, God hath done ill. What is this? I, he saith, have done no evil; for Saturn did this, Mars did it, Venus did it; I have done nothing, the stars have done it. Thou justifiest thyself, thou accusest God Who made the stars, Who adorned the heaven:) therefore since thou justifiest thy sin, and art proud against God, because thou placest thyself out of fault, and God in fault, and hast only raised thy neck, and hast run against God, as it is written in Job, (he was speaking of an ungodly sinner,) *Job 15, 26. he runneth against God, even upon his neck, upon the thick bosses of his bucklers;* and he here nameth the neck, because it is thus thou exaltest thyself, and dost not fix thine eyes upon the ground, and beat thy breast, and say, *Lord, be merciful to me a sinner,* but boastest thyself in thy deserts, and wishest, saith God, to plead with Me, to enter into judgment with Me; while thou shouldest in thy guilty state atone unto God, and cry unto Him, as it is cried in another *Jerem. 2, 29. Psalm, If Thou, Lord, art extreme to mark what is amiss, Ps. 130, 3. who may abide it?* shouldest cry unto Him, as it is cried in *Ps. 41, 4. another Psalm, I said, Lord, be merciful unto me, for I have sinned against Thee:* since thou dost not choose to say this, but justifiest thy deeds against the Word of God; what followeth in Scripture cometh upon thee: the righteous Lord shall hew the necks of sinners.

10. Ver. 5. *Let them be confounded and turned backward, as many as have evil will at Sion.* They who hate Sion, hate the Church: Sion is the Church. And they who hypocritically enter into the Church, hate the Church. They who refuse to keep the Word of God, hate the Church: *Upon my back have they built:* what will the Church do, save endure the burden even unto the end?

11. Ver. 6. 7. But what saith he of them? The next words are, *Let them be even as the grass of the house tops:*

^k Oxf. Mss. add, 'I did not this, but the stars.'

that withereth before it be plucked up. The grass of the house tops is that which groweth on house tops, on a tiled roof: it is seen on high, and hath not a root. How much better would it be if it grew lower, and how much more joyfully would it bloom? As it is, it riseth higher to a quicker withering. It hath not yet been plucked up, yet hath it withered: not yet have they received sentence from the judgment of God, and already they have not the sap of bloom. Observe their works, and see that they have withered. But they live, and are here: not as yet therefore have they been plucked up. They have withered, but have not as yet been plucked up: *they have become as the grass of the house tops: which withereth afore it be plucked up.*

VER.
7. 8.

12. But the reapers will come, but they fill not their sheaves from these. For the reapers will come, and will gather the wheat into the barn, and will bind the tares together, and cast them into the fire. Thus also is the grass of the house tops cleared off, and whatever is plucked from it, is thrown into the fire; because it had withered even before it was plucked up. The reaper filleth not his hands thence. His next words are, (ver. 7.) *Whereof the reaper filleth not his hand; neither he that bindeth up the sheaves his bosom.* And, *the reapers are the angels,* the Lord saith. Mat. 13,
39.

13. Ver. 8. *So that they who go by say not so much as, The blessing of the Lord be upon you: we have blessed you in the name of the Lord.* For ye know, brethren, when men pass by others' at work, it is customary to address them, *The blessing of the Lord be upon you.* And this was especially the custom in the Jewish nation. No one passed by and saw any one doing any work in the field, or in the vineyard, or in harvest, or any thing of the sort; it was not lawful to pass by without a blessing. They who bind the sheaves, are different from the passers by on the way. They who gather the sheaves, do not fill their hands with them; because the grass of the house tops is not gathered for the barn. Who are they who gather together the sheaves? The reapers. Who are the reapers? The Lord hath said, *The reapers are the angels.* Who are the passers by?

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They who have already passed hence to their country through this road, that is, through this life: the Apostles were passers by in this life, the Prophets were passers by. Whom did the Prophets and Apostles bless? Those in whom they saw the root of charity. But those whom they found lifted on high on their house tops, and proud in the bosses of their bucklers, they declared against these what they were doomed to become, but they gave them no blessing. Ye therefore who read in the Scriptures, find all those wicked men whom the Church beareth, who are declared cursed, pertain unto Antichrist, pertain unto the devil, pertain to the chaff, pertain to the tares. Innumerable things, are said through figures of them: for *not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven*. Ye find no passage of Scripture which speaketh well of them, because they who passed by on the way blessed them not. The Prophets who passed by said all evil things of them. Behold, he also whom we hold in our hand¹, David, passed along the way; ye have heard what he said of them: *The righteous Lord shall hew the necks of the sinners. Let them be confounded, and turned backward, as many as have evil will at Sion. Let them be even as the grass of the house tops, which withereth afore it be plucked up; whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom*. Thus he hath spoken of them. David then, when he passed by, blessed not these, and even through him was fulfilled what he himself said, *So that they who go by say not so much as, We have blessed you in the name of the Lord*. These men, when they passed by, whether Prophets, or Patriarchs, or Apostles, whoever passed by, if we live well, brethren, have *blessed us in the name of the Lord*. When, thou askest, did Paul bless me? When did Peter bless me? Observe in the Scriptures, see if thou livest well, and see that thou hast therein been pronounced blessed. They have blessed all who live well. And how have they blessed? *In the name of the Lord*; not in their own names, as heretics. For they who say, What we give, this is holy; wish to bless in their own name, not in the name of the Lord. But they

Matt. 7,
21.

¹ 'quem
porta-
mus.'

Dona-
tists.

who say, None save God sanctifieth, nor is any man good VER. 5—7.
save by the gift of God; they bless in the name of the Lord, not in their own name: because they are the friends of the bridegroom, they refuse to be adulterers of the bride. John 3, 29.

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LAT.
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EXPOSITION.

A Sermon to the People.

1. Ver. 1—3. Since we presume that ye are watchful not only with the eyes of the body, but also with the heart, we must sing with understanding: *Out of the deep have I called unto Thee, O Lord: Lord, hear my voice.* For this is the voice of one ascending, belonging to the 'Song of Degrees.' Each of us ought therefore to see in what deep he is, out of which he crieth unto the Lord. Jonas cried from the deep; Jonah 2, from the whale's belly. He was not only beneath the waves, ^{2.} but also in the entrails of the beast; nevertheless, those waves and that body prevented not his prayer from reaching God, and the beast's belly could not contain the voice of his prayer. It penetrated all things, it burst through all things, it reached the ears of God: if indeed we ought to say that, bursting through all things, it reached the ears of God, since the ears of God were in the heart of him who prayed. For where hath not he God present, whose voice is faithful? Nevertheless, we also ought to understand from what deep we cry unto the Lord. For this mortal life is our deep. Whoever hath understood himself to be in the deep, crieth out, groaneth, sigheth, until he be delivered from the deep, and come unto Him Who sitteth above all the deeps and above Cherubim, above all things He hath created, not only bodily, but also spiritual things; until the soul come unto Him, until His own image be liberated by Him, that image which is man, which in this deep tossed by constant billows, hath thereby been worn away; and except it be renewed and repaired by God, Who impressed it when He formed man, (man could be equal to his own fall, he is not

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equal to his own rising again,) he is always in the deep; unless, as I have said, he be freed, he is ever in the deep. But when he crieth from the deep, he riseth from the deep, and his very cry suffereth him not to be long at the bottom. For they are very deep in the deep, who do not even cry from the deep. The Scripture saith, *When the wicked hath reached the depth of evils, he despiseth.* Now consider, brethren, what sort of deep that is, where God is despised. When each man seeth himself overwhelmed with daily sins, pressed down by heaps and weights, so to speak, of iniquities: if it be said unto him, Pray unto God, he laughs. In what manner? He first saith, If crimes were displeasing unto God, should I live? If God regarded human affairs, considering the great crimes which I have committed, should I not only live, but be prosperous? For this is wont to happen to those, who are far in the deep, and are prosperous in their iniquities: and they are the more plunged in the deep, in proportion as they seem to be more happy; for a deceitful happiness is itself a greater unhappiness. Then men are also wont to say this: Since I have now committed many crimes, and condemnation is hanging over me, I lose by foregoing the opportunity of doing whatever I can; and, From henceforth I am lost, why do I not do whatever I have the power to do? What is the usual language of desperate robbers? The judge will put me to the same death for ten murders as for five, as for one: why then do I not take advantage of every fresh opportunity? This is, *The wicked, when he hath reached the depth of evil deeds, despiseth.* But our Lord Jesus Christ, Who despised not even our deeps, Who hath deigned to descend to this life, promising remission of all sins; He raised man even from the deep, that he might cry from the deep beneath the weight of his sins, and that the sinner's voice might reach unto God; crying whence, save from the depth of evils?

2. See also that the voice of the sinner crieth from the deep: *Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. O let Thine ears consider well the voice of my complaint.* Whence doth he cry? From the deep. Who is it then who crieth? A sinner. And with

what hope doth he cry? Because He who came to absolve from sins, gave hope even to the sinner down in the deep. VER.
4—6. What therefore followeth after these words: *If Thou, Lord, wilt be extreme to mark what is amiss, O Lord, who may abide it?* So, he hath disclosed from what deep he cried out. For he crieth beneath the weights and billows of his iniquities. He hath looked round about himself, he hath looked round upon his own life; he hath seen it every where covered with excesses and crimes: wherever he looketh round, he findeth nothing good in himself, none of the calmness of righteousness can meet his gaze. And when he seeth so many and so great sins, and such troops of his own crimes, he crieth out, as if terror-struck, *If Thou, Lord, wilt be extreme to mark what is amiss, O Lord, who may abide it?* He said not, I may not abide it: but, *who may abide it?* For he saw that nigh the whole of human life on every side was ever bayed at by its sins, that all consciences were accused by their thoughts, that a clean heart trusting in its own righteousness could not be found. If therefore a clean heart cannot be found, that can trust in its own righteousness; let the heart of all trust in the mercy of God, and say, *If Thou, Lord, wilt be extreme to mark what is amiss, who, O Lord, may abide it?*

3. Ver. 4—6. But wherefore is there hope? *For there is propitiation with Thee.* And what is this propitiation, except sacrifice? And what is sacrifice, save that which hath been offered for us? The pouring forth of innocent blood blotted out all the sins of the guilty: so great a price paid down redeemed all captives from the hand of the enemy who captured them. *With Thee, then, there is propitiation.* For if there were not mercy with Thee, if Thou chosest to be Judge only, and didst refuse to be merciful, Thou wouldest mark all our iniquities, and search after them. Who could abide this? Who could stand before Thee, and say, I am innocent? Who could stand in Thy judgment? There is therefore one hope: *For with Thee there is propitiation: for the sake of Thy law have I borne Thee, O Lord.* What law? That which made men guilty. For a law, holy, just, and good, was given to the Jews; but its effect was to make them guilty. A law was not given that

Rom. 7,
12.

PSALM CXXX. could give life, but which might shew his sins to the sinner. Gal. 3, 21. For the sinner had forgotten himself, and saw not himself; the law was given him, that he might see himself. The law made him guilty, the Lawgiver freed him: for the Lawgiver is the Supreme Power¹. A law was given that should terrify and bind unto guiltiness; and the law doth not release from sins, but sheweth sins, and perchance placed beneath this law, he observeth in the deep how great transgressions he hath been guilty of against the law, and crieth out thus, *If Thou, Lord, wilt be extreme to mark what is amiss, O Lord, who may abide it?* There is therefore a law of the mercy of God, a law of the propitiation of God. The one was a law of fear, the other is a law of love. The law of love giveth forgiveness to sins, blotteth out the past, warneth concerning the future; forsaketh not its companion by the way, becometh a companion to him whom it leadeth on the way. But it is needful to agree with the adversary, whilst thou art with him in the way. For the Word of God is thine adversary, as long as thou dost not agree with it. But thou agreest, when it has begun to be thy delight to do what God's Word commandeth. Then he who was thine adversary becometh thy friend: so, when the way is finished, there will be none to deliver thee to the Judge. Therefore, *For the sake of Thy law I have waited for Thee, O Lord*, because thou hast condescended to bring in a law of mercy, to forgive me all my sins, to give me for the future warnings that I may not offend: if I perchance have slipped after these warnings, Thou hast given me a remedy, whereby I may pray Thee, in these words, *Forgive us our trespasses, as we forgive them that trespass against us*. Thou hast decreed this law for me, that, as I forgive, so I may be forgiven. *For the sake, therefore, of this law I have waited for Thee, O Lord*. I have waited until Thou mayest come and free me from all need, for in my very need Thou hast not forsaken the law of mercy.

4. Hear what law he speaketh of, if thou hast not yet understood that he is now speaking of the law of love; hear the Apostle; *Bear ye one another's burdens, and so fulfil the law of Christ*. Who bear one another's burdens, save they who have love? They who have not love, are offensive to

one another; but they who have love, bear with one another. VER. 4-6.
 Some one hath injured thee, he asketh thy pardon: if thou forgive him not, thou bearest not thy brother's burden; if thou dost forgive, thou bearest the weak: and if perchance thou hast fallen into any infirmity, as a man, he also should bear with thee, as thou didst with him. Hear what went before: *Brethren, if a man be overtaken in any fault, ye* Gal. 6, 1. 2.
that are spiritual restore such an one in the spirit of meekness. And lest perchance, since he had warned the spiritual, they might seem to themselves secure, he at once added, *Considering thyself, lest thou also be tempted.* He then subjoins what I have just quoted, *Bear ye one another's burdens, and so fulfil the law of Christ:* whence saith David, *For the sake of Thy law I have waited for Thee, O Lord.* Stags are said, when they cross straits to the nearest islands, for the sake of pasture, to lay their heads one upon the other; but one, who goes before, carries his head alone, and doth not lay it upon another: but when he himself also faints, he retreats from his position in front and retires behind, that he also may rest upon another: and thus all bear their own burdens, and reach what they desire; and suffer not shipwreck, because love is as a ship unto them. Love therefore beareth burdens: but let it not fear lest it be overwhelmed by such burdens: let it heed, lest each man be overpowered by his own sins. For when thou bearest thy brother's infirmity, his sins do not burthen thee. Certainly if thou consent, then thine own sins overwhelm thee, not another's. For every man who hath consented to a sinner, is oppressed by another's sins, not his own. For consent to another's sin becometh thine own sin; and there is no room for thee to complain that another's sins weigh thee down. For it is said unto thee, Sins do weigh thee down, but thine own. *When thou sawest a thief, thou didst run with him.* Ps. 50, 18.
 What is this? With thy feet thou didst walk to a theft; yea, thou didst join thyself in mind to the thief: what was his deed alone, has become thine too: because it pleased thee. But if it displeased thee, and thou didst pray for him, and when entreated freely forgavest, so that thou mayest with a free countenance say in thy prayers, which the heavenly

PSALM CXXX. Counsellor¹ hath dictated to thee, *Forgive us our trespasses, as we forgive them that trespass against us*; thou hast learnt to bear thy brother's burdens: so that another also may bear any there may be of thine, and the words of the Apostle may be realised in you, *Bear each other's burdens, and so fulfil the law of Christ*. Thus thou securely singest the words we have just read, *For the sake of Thy law I have waited for Thee, O Lord*.

5. But he who keepeth not this law, neither doth he wait for the Lord; nor, if he should wish to wait for Him, is there a reason why he should wait; he waiteth fruitlessly. For the Lord will come, and will discover thy sins. But that thou hast lived in perfect righteousness^m,—He will not perhaps discover murders, for these are heavy and extreme offences; He will not discover adultery, He will not discover thefts, He will not discover robbery, He will not discover enchantments, He will not discover idolatry; none of these will He perchance discover. Will He therefore discover nothing?

Matt. 5, 22. Hear the words of the Gospel: *He who saith to his brother, Thou fool*. Who abstaineth from these most minute sins of the tongue? But perhaps thou sayest, They are slight. *He shall be in danger*, saith our Lord, *of hell fire*. If it seemed but a slight or no very great thing to thee to say unto thy brother, Thou fool, at least let the fire of hell seem great to thee; if thou didst little regard the sin, at least be deterred by the magnitude of the punishment. But thou sayest, These things are slight, they are trivial: this life cannot be without them. Heap together slight things, and they constitute a great heap. For grains are minute, and yet they make a lump: and drops are minute, yet they fill rivers, and drag masses with them. He therefore considering how many minute sins man daily committeth, if nothing else, at least by his thoughts and his tongue, heeds how many they be; and if he heed how minute they be, he seeth that by many minute sins a great heap is produced; and, not thinking of

¹ 'Jurisperitus.' He speaks of it here and elsewhere as a form of pleading. See on Ps. civ. Ser. i. §. 19.

^m Oxf. Mss. "But that thou hast

lived in perfect righteousness, He will not find. Perchance He will not find murders," &c.

his own former sins, but of human weakness itself, now rising VER. 4-6.
 saith, *Out of the deep have I called unto Thee, O Lord:* VER. 1-3.
Lord, hear my voice. O let Thine ears consider well the
voice of my complaint. If Thou, Lord, wilt be extreme to
mark what is done amiss, O Lord, who may abide it? I
can avoid murders, adulteries, robberies, perjuries, enchant-
ments, idolatry; can I avoid sins of the tongue also? Can
I avoid sins of the heart also? It is written, Sin is the 1 John
transgression of the law. Who then may abide, if Thou 3, 4.
wilt be extreme to mark transgressions? If Thou wilt deal
with us as a severe judge, not as a merciful father, who shall
stand before Thine eyes? But with Thee there is propi-
tiation: for the sake of Thy law I have waited for Thee,
O Lord. What is the nature of this law? Bear each other's Gal. 6,
burdens, and so shall ye fulfil the law of Christ. Who 2.
bear each other's burdens? They who say faithfully, Forgive
us our trespasses, as we forgive them that trespass against
us.

6: Ver. 6. *My soul hath waited for Thy word.* No man waiteth, save he who hath not as yet received what hath been promised; for what doth he, who hath already received, wait for? We have received remission of sins; but the kingdom of heaven is promised us; our debts have been blotted out; but our reward is still to come; we have received pardon, but we hold not as yet everlasting life. But He Who gave pardon, Himself promised also everlasting life. If it were our own word, we ought to fear: because it is the word of God, it deceiveth not. We therefore trust (ver. 5.) without fear on the word of Him Who cannot deceive. *My soul hath trusted in the Lord, from the morning watch even unto night.* What is that he saith? hath he hoped in the Lord for one day, and hath all his hope terminated? *From the morning watch even unto night hath my soul trusted in the Lord.* This morning watch is the end of night; hence *my soul hath trusted in the Lord even unto night.* We must therefore understand it so that we may not suppose we are to trust in the Lord for one day only. What do you conceive to be the sense, then, brethren? The words, *My soul hath trusted in the Lord from the morning watch unto night,* mean this: that the Lord, through

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Whom our sins have been remitted, arose from the dead at the morning watch, so that we may hope that what went before in the Lord will take place in us. For our sins have been already forgiven: but we have not yet risen again: if we have not risen again, not as yet hath that taken place in us which went before in our Head. What went before in our Head? Because the flesh of that Head rose again; did the Spirit of that Head die? What had died in Him, rose again. Now He arose on the third day; and the Lord as it were thus speaketh to us: What ye have seen in Me, hope for in yourselves; that is, because I have risen from the dead, ye also shall rise again.

7. But there are who say, Behold, the Lord hath risen again; but must I hope on that account that I also may rise again? Certainly, on that account: for the Lord rose again in that which He assumed from thee. For He would not rise again, save He had died; and He could not have died, except He bore the flesh. What did the Lord assume from thee? The flesh. What was He that came Himself? The Word of God, Who was before all things, through Whom all things were made. But that He might receive something from thee, *The Word became flesh, and dwelt among us.* He received from thee, what He might offer for thee; as the priest receiveth from thee, what he may offer for thee, when thou wishest to appease God for thy sins. It hath already been done, it hath been done thus. Our Priest received from us what He might offer for us: for He received flesh from us, in the flesh itself He was made a victim, He was made a holocaust, He was made a sacrifice. In the Passion He was made a sacrifice; in the Resurrection He renewed that which was slain, and offered it as His first-fruits unto God, and saith unto thee, All that is thine is now consecrated: since such first-fruits have been offered unto God from thee; hope therefore that that will take place in thyself which went before in thy first-fruits.

John 1,
1. 3. 14.

8. Since He then rose with the morning watch, our soul began to hope from hence: and how far? *Even unto night*; until we die; for all our carnal death is as it were sleep. Thou hast begun to hope since the Lord rose again, fail not to hope until thou goest forth from this life. For if thou

Mistaken hopes from God. The true hope is for eternity. 69

hope not even unto night, all that thou hadst hoped is ^{VER.} destroyed. For there are men who begin to hope, but ^{6.} persevere not unto night. They begin to suffer some tribulations, they begin to suffer temptations, they see ^{Ps. 73,} wicked and unrighteous men flourish in temporal prosperity: ^{2. 3.} and since they hoped for such things from the Lord, that they might here be happy, they observe that those who have committed crimes, possess what they desired to possess themselves; and their feet fail, and they cease to hope. Why? Because they began not to hope from the morning watch. They did not begin to hope this thing of the Lord, which went before in the Lord from that morning watch: but they hoped from the Lord, that if they were Christians, they might have a house full of corn, wine, oil, gold, silver: none of them would die prematurely; if any had not children, he would obtain them; if he had not married a wife, he would marry one: not only no woman in his house, but not even his cattle would miscarry; his vats would not turn sour, his vineyard would not suffer from hail storms. He who thus trusted in the Lord, observed that they who worship not the Lord abound with these things, and his feet slipped, and he hoped not until night; because he commenced not to hope from the morning watch.

9. Who then beginneth thus to hope from the morning watch? He who hopeth that from the Lord, which He began to shew from the morning watch in which He rose again. For before no man had arisen to live for ever. Listen, my beloved. The dead were raised again before our Lord's advent: for Elias also raised a dead man, and ^{1 Kings 17, 22.} Elisæus, but they rose again doomed to die again. They ^{2 Kings 4, 35.} whom the Lord Himself raised, rose to die again; whether that youth the widow's son, or the girl of twelve years of ^{Luke 7, 15.} age, the daughter of the ruler of the synagogue, or Lazarus: ^{Luke 8, 55.} they were raised by different ways, but all doomed to die; ^{John 11, 44.} once they were born, but twice they died. No man had risen again never to die, except the Lord. But when did the Lord rise again never to die? *From the morning watch.* Do thou also hope this from the Lord, that thou wilt rise again, not as Lazarus rose, not as the widow's son and the daughter of the ruler of the synagogue rose, not as they

PSALM CXXX. rose whom the Prophets of old raised; but hope that thou wilt rise again as the Lord rose, so that after thy resurrection thou mayest no more fear that thou wilt die: and thou hast begun to hope from the morning watch.

10. But hope even until night, until this life be finished, until the night of the whole human race come on at the sunset of the world. Why is this, *until*? Because after this

Rom. 8, night, there will no longer be hope, but reality. For *the*
 24. 25. *hope that is seen is not hope*, saith the Apostle: *for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.* If therefore we ought patiently to wait for that we see not, let us hope even unto night, that is, even to the end of this life or of the world. But when this night shall have passed over, that will come at last, which we hoped for; and we shall no longer hope, nor shall we be in despair. For we blame men who despair, and sometimes we detest a man, and say, He hath no hope. It is not always an evil not to have hope. When we are in this life, it is an evil not to have hope: for he who hath not hope now, will not have the reality afterwards. We ought therefore to have hope now. But when the reality is come, will there be hope? *For what a man seeth, why doth he yet hope for?* The Lord our God will come, first to shew to the human race that form wherein He was crucified and rose again, that the godly and the ungodly may see: let those see, and be thankful that they have discovered what they believed before they saw; and let these blush not to have believed what they will see. They who are ashamed will be condemned, and they who are thankful will be crowned. It will be said to them that are

Mat. 25, confounded, *Depart into everlasting fire, prepared for the*
 41. 34. *devil and his angels*: it will be said to them that rejoice, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*, which when they shall have received, hope will be no longer, because the reality will be theirs. When hope therefore is done, that night will pass by; but until this happen, let our soul hope in the Lord *from the morning watch*.

11. And he returns to this, *From the morning watch let Israel hope in the Lord. From the morning watch even*

unto night hath my soul hoped in the Lord. But what hath it hoped? From the morning watch let Israel hope in the Lord. Not only let Israel hope in the Lord, but from the morning watch let Israel hope. Do I then blame the hope of the world, when it is placed in the Lord? No; but there is another hope belonging to Israel. Let not Israel hope for riches as his highest good, not for health of body, not for abundance of earthly things: he will indeed have to suffer tribulation here, if it should be his lot to suffer any troubles for the sake of the truth. For the Martyrs lacked not hope in God, and yet they suffered such things as do robbers, as do wicked men: cast before beasts, burnt with fires, stricken with the sword, mangled with instruments of torture, bound in chains, worn to death with prisons, suffering all these evils, did they not hope in the Lord? or was their hope this, that they should be freed from these evils, and enjoy this life? Certainly not: because they hoped from the morning watch. What meaneth this? They considered that morning watch, wherein their Lord arose, and they saw that before He rose again, He Himself also had suffered such things, as they were now suffering, and they despaired not that they also should rise again after such sufferings unto life eternal. *Israel hath trusted in the Lord, from the morning even unto night.*

12. Ver. 7. 8. *For with the Lord there is mercy, and with Him is plenteous redemption.* Admirable! This could not have been better said in its own place, on account of the words, *From the morning watch let Israel trust in the Lord.* Wherefore? Because the Lord rose again from the morning watch; and the body ought to hope for that which went before in the Head. But, lest this thought should be suggested: The Head might rise again, because It was not weighed down with sins, there was no sin in Him; what shall we do? Shall we hope for such a resurrection, as went before in the Lord, whilst we are weighed down by our sins? But see what followeth: *For with the Lord there is mercy, and with Him plenteous redemption. And He shall redeem Israel from all his sins.* Though therefore he was weighed down with his sins, the mercy of God is present to him. For this reason, He went before without sin, that He may blot out

VER.
7. 8.

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the sins of those that follow Him. Trust not in yourselves, but trust from the morning watch. See that your Head hath risen again, and hath ascended into heaven. In Him there was no fault, but through Him your faults will be blotted out; *He shall redeem Israel from all his sins.* Because Israel could sell himself, and become a bondsman under sin; he cannot redeem himself from his sins. He could redeem, Who could not sell Himself: He Who committed no sin, He is the Redeemer from sin. *He will redeem Israel.* From what will He redeem him? From this sin, or from that? *From all his sins.* Let him not therefore, when about to come before God, fear any of his sins: let him only come with a full heart, and cease to do any more what he before did, and not say, That sin is not forgiven me. For if he saith this, on account of that very sin which he supposeth not to be forgiven him, he converteth not himself, and by doing the rest, not even that which he feared not is forgiven him. As I have committed, he saith, a great crime, and it cannot be forgiven me; I will now do the rest also: for I lose this which I do not do. Fear not: thou art in the deep, scorn not to cry unto God from the depths, and to say, *If Thou, O Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?* Think of Him, and wait for Him, and endure on account of His law. What law hath He given thee?

Matt. 6, *Forgive us our debts, as we forgive our debtors.* Hope that
12. thou wilt rise again, and that thou wilt be there altogether without sin, since He rose again Who first was without sin. Hope from the morning watch. Say not, I am not worthy on account of my sins. Thou art not worthy: but, *with Him there is plenteous redemption: and He will redeem Israel from all his sins.*

LAT.
CXXX.

PSALM CXXXI.

EXPOSITION.

A Sermon to the Common People.

1. IN this Psalm, the humility of one that is a servant of God and faithful is commended unto us, by whose voice it

is sung; which is the whole body of Christ. For we have ^{VER. 1.} often warned you, beloved, that it ought not to be received as the voice of one man singing, but of all who are in Christ's Body. And since all are in His Body, as it were one man speaketh: and he is one who also is many. For they are many in themselves, but one in Him Who is one. Now this is the very temple of God, of which the Apostle saith, *The temple of God is holy, which are ye*; that is, all who believe in Christ, and so believe as to love. For this is to believe in Christ, to love Christ: not as the devils believed, but ^{James 2, 19.} loved not; and therefore, although they believed, said, *What have we to do with Thee, Thou Son of God?* But ^{Matt. 8, 29.} let us so believe, that we may believe on Him, loving Him, and may not say, What have we to do with Thee? but may rather say, Unto Thee we belong; Thou hast redeemed us. All therefore who thus believe, are as living stones, whereof ^{1 Pet. 2, 5.} the temple of God is built; and as timber that doth not ^{Gen. 6, 14.} decay, whereof that ark was made, which could not be overwhelmed in the deluge. This is the temple, that is, the men themselves, wherein God is prayed to, and heareth. For whosoever beside the temple of God prayeth God, is not heard unto that peace of the heavenly Jerusalem, although He is heard for certain temporal things, which God hath given to the heathen also. For the devils themselves ^{Matt 8, 31. 32.} were heard, that they might enter into the swine. To be heard unto everlasting life is another thing, nor is it granted save unto him who prayeth in the temple of God. Now he prayeth in the temple of God, who prayeth in the peace of the Church, in the unity of Christ's Body; which Body of Christ consisteth of many who believe in the whole world: and therefore he who prayeth in the temple, is heard. For he prayeth in the spirit and in truth, who prayeth in the ^{John 4, 21-24.} peace of the Church; not in that temple, wherein was the figure.

2. For according to a figure our Lord shut out men from the Temple, those who sought their own, that is, who resorted to the temple for the sake of selling and buying. But if that Temple was a figure, it is clear that the Body of Christ also, which is the true Temple whereof that was the image, hath mingled with it buyers and sellers, that is,

74 *Men keep themselves out of God's Temple by their sins.*

PSALM CXXXI. such as seek their own things, not the things of Jesus Christ.
Philip. 2, 21. Now they are driven out thence with a whip of cords. For a
Is. 5, 18. cord signifieth sins, as is said through the Prophet: *Woe*

unto them that draw sin as it were with a long rope. They who add sins to sins, draw a long rope of sin; they who when they have committed one sin, commit another, to cover it. For as yarn is added to yarn, to make a rope; and it doth not progress in a straight line, but is twisted: so all evil deeds, which are sins when added one to another, when sin cometh from sin, and sin is annexed to sin, become a long rope. *Whose paths are crooked, and their ways are full of windings.* What is the use of this rope, save that by it each man's hands and feet are to be bound, and he is to be cast forth into outer darkness? For ye remember it is

Job 6,
18.

Mat. 22, 13. said of a certain sinner in the Gospel, *Bind him hand and foot, and cast him into outer darkness: there shall be weeping and gnashing of teeth.* There would be no means of binding his hands and feet, had he not made for himself a rope. Whence it is most openly said in another passage,

Prov. 5, 22. *The wicked shall be holden with the cords of his sins.*

Since therefore men are beaten by means of their own sins, therefore did the Lord make a whip of cords, and with it drove out of the Temple all who sought their own, not the things that are of Jesus Christ.

3. It is therefore the voice of this Temple in the Psalm. In this Temple, as I have said, God is prayed unto: and heareth in Spirit and in Truth; not in that bodily Temple. For there was the shadow, wherein might be shewn what was to come: therefore that Temple hath already fallen. Hath therefore the house of our prayer fallen? God forbid! For that temple which fell could not be called the house of

Is. 56, 7. prayer, whereof it is said, *My house shall be called a house of prayer for all nations.* For ye have heard what our

Mat. 21, 12, 13. Lord Jesus Christ said, *It is written, My house shall be called a house of prayer: but ye have made it a den of*
and John 2, 14—16. *thieves.* Did they who wished to make the house of God a den of thieves, effect the ruin of the Temple? So they also who live ill in the Catholic Church, as far as in them is, wish to make the house of God a den of thieves; yet they do not on that account overthrow the Temple. For a time

will come, when they will be cast out of doors with the rope ^{VER. 1.} of their sins. But this Temple of God, this Body of Christ, this Congregation of the faithful, hath one voice, and singeth in the Psalm as one man. We have already heard its voice in many Psalms; let us also hear it in this. If we will, it is our voice; if we will, we hear it with the ear singing, and we sing in heart. But if we refuse, we shall be in that Temple as buyers and sellers, that is, seeking our own things: we enter the Church, not for those purposes that please the eyes of God. Let therefore any one among you consider in what manner he heareth, whether he hear and laugh, whether he hear and cast it behind him, whether he hear and respond, that is, perceive his own voice here, and join the voice of his own heart to the voice of this Psalm. Yet the voice of this Psalm is not mute; let them who are able, nay, who wish, be instructed; they who wish not, let them not hinder. Let humility be recommended unto us; thence he beginneth.

4. Ver. 1. *Lord, my heart is not lifted up.* He hath offered a sacrifice. Whence do we prove that he hath offered a sacrifice? Because humility of heart is a sacrifice. It is said in another Psalm, *If Thou hadst desired a sacrifice,* ^{Ps. 51, 16.} *surely I would have given it Thee.* He wished to atone unto God for his sins, he wished to propitiate Him, that he might receive pardon for his sins: and, as it were, seeking by what means he might propitiate Him; *If thou hadst desired,* he saith, *a sacrifice, I would have given it Thee; but Thou delightest not in burnt offerings.* It was superfluous therefore for him to seek either rams, or bulls, or any such victim, wherewith he might appease God. What then? Since God is not pleased with burnt-offerings, doth He not receive a sacrifice, and is He appeased without a sacrifice? If there is no sacrifice, there is no Priest. But if we have a High Priest in Heaven, Who intercedeth with the Father for us, (for He hath entered into the Holy of Holies, within the veil, where the priest in figure entered not save once in the year, as the Lord also in the whole of time was once offered. He offered Himself, the High Priest Himself, Himself the Victim, and *entered once into the Holy of Holies,* ^{Heb. 9, 12.} and now *dieth no more, and death hath no more dominion* ^{Rom. 6, 9.}

76 *Offering of a contrite heart. Coming to 'buy and sell.'*

PSALM CXXXI. *over Him.* We are safe, for we have a Priest; let us

offer our sacrifice there. Let us consider what sacrifice we ought to offer; for God is not pleased with burnt-offerings, as ye have heard in the Psalm. But in that place

Ps. 51, he next sheweth what he offereth; *The sacrifice of God is a troubled spirit: a broken and a contrite heart, O God, shalt Thou not despise.* If therefore a humbled heart be the sacrifice of God, he who said, *O Lord, my heart is not lifted up*, offered a sacrifice. See him in another passage

Ps. 25, thus offering: *Look upon mine humility and my misery, and forgive me all my sin.*

5. *Lord, my heart was not lifted up, neither were mine eyes raised on high; I have not exercised myself in great matters, nor in wonderful things which are too high for me.* Let this be more plainly spoken and heard. I have not been proud: I have not wished to be known among men as for wondrous powers; nor have I sought any thing beyond my strength, whereby I might boast myself among the ignorant. Observe, beloved, a great matter is set before you. As that Simon the sorcerer wished to advance into wonders above himself, on that account the power of the Apostles more pleased him, than the righteousness of Christians. But when he saw the imposition of hands by the Apostles, and that God gave the Holy Ghost to the faithful through their prayers; and since then the Advent of the Holy Ghost was shewn through a miracle, so that they spoke with tongues, which they had not learnt, that is, all upon whom the Holy Ghost descended. (Not that the Holy Ghost is not given now, because believers speak not with tongues. For they then needs must speak with tongues, to signify that all tongues should believe in Christ. When what was signified was fulfilled, the miracle was taken away.) When therefore Simon saw this, he wished to do the like, not to be like the Apostles; and ye are aware that he even imagined that the Holy Ghost might be gained with money. He therefore was one of those that enter into the temple to buy and sell; he wanted to buy what he designed to sell: and truly, my brethren, it was thus, because he was such an one, and had in such wise come amongst them. The Lord cast forth from the temple the sellers of doves;

now a dove signifieth the Holy Spirit; Simon therefore VER.
wished to buy the dove, and to sell the dove. Our Lord Jesus 1.
Christ, Who dwelt in Peter, came up, and with a whip of Acts 8.
cords drove forth the ungodly trader. 18—23.

6. There are then men whom it pleaseth to perform a miracle, and they exact a miracle from those who have grown in grace in the Church; and they who seem to themselves far advanced, wish to do the like, and suppose they belong not to God, if they can not do it. But the Lord our God, Who knoweth what He giveth and to whom, and how the framework of the body may be preserved in peace, addresses the Church through the Apostle: *The eye cannot* 1 Cor. 12, 21;
say unto the hand, I have no need of thee; nor again the 17.
head to the feet, I have no need of you. If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? ye see then, brethren, how in our members each hath its own office. The eye seeth, and heareth not: the ear heareth, and seeth not; the hand worketh, but it neither heareth nor seeth; the foot walketh, but it heareth not, nor seeth, nor doth what the hand doth. But if there be health in one body, and the members contend not against one another, the ear seeth in the eye, the eye heareth in the ear; nor can it be objected to the ear that it seeth not, so as to say to it, You are nothing, you are inferior; can you see and discern colours, as the eye doth? For the ear answereth from the peace of the body, and saith, I am where the eye is, I am in that body; in myself I see not, in that wherewith I exist I see. So when the ear saith, My eye seeth; the eye saith, My ear heareth; the eyes and ears say, Our hands work for us: the hands say, The eyes and the ears see and hear for us: the eyes and ears and hands say, The feet walk for us: while all members do their work in one body, if there be health therein, and the members agree, they rejoice, and rejoice with each other. And if there be any trouble in any member, they forsake not each other, but suffer with one another. Because in the body the foot seemeth far from the eyes, (for they are placed aloft, the feet below,) if the foot happen to tread upon a thorn, do the eyes forsake it? and is not, as we see, the whole body contracted, so that the

PSALM CXXXI. man sitteth, the spine of the back is curved, that the thorn which hath stuck in the foot may be sought? All the members do all they can, that the thorn which had stuck in may be drawn forth from that lowest and diminutive part.

Thus then, brethren, whosoever in the body of Christ cannot restore to life the dead, let him not seek this power, but let him seek that he may not disagree in the body; as if the ear should seek to see, it may disagree. For what it hath not received it cannot do. But if it be objected to him and said, If thou wert righteous, thou wouldest raise again a dead man, as Peter raised them. (For the Apostles seem to have wrought greater works in Christ, than the Lord Himself. But how could it be that the shoots should have more power than the root? Yet how do they appear to have wrought greater works than He? At the voice of the Lord the dead arose, at the shadow of Peter as he passed by a dead man arose. The latter seemeth greater than the former. But Christ could work without Peter, Peter could not, save in Christ: for *without Me*, saith He, *ye can do nothing.*)

John 14, 12. When therefore a man who is gaining grace heareth this, as it were a calumny cast in his teeth by ignorant heathens, by men who know not what they speak of; in the membership of the Body of Christ let him answer and say, Thou who sayest, Thou art not righteous, because thou dost not work miracles; thou mightest also say to the ear, Thou art not in the body, for thou seest not. You, he saith, should do what Peter did. But Peter did it for me also, since I am in the body, wherein Peter wrought it: in him I can do what he can, from whom I am not divided; in that I can do less, he suffereth together with me, and in that he can do more, I rejoice with him. The Lord Himself cried from above concerning His Body, *Saul, Saul, why persecutest thou Me?*

Acts 9, 4. and no man touched Him; but the Head cried from heaven for the Body suffering on earth.

7. If therefore, brethren, each doeth righteously what he can, and in that wherein another can do more envieth not, but rejoiceth with him as if set in one body with him: these words of the Psalm relate to him, *Lord, my heart is not lifted up, neither are mine eyes raised on high; nor have*

I exercised myself in great matters, nor in wonderful things which are too high for me. What is above my strength, he saith, I have not sought; I have not stretched myself out there, I have not chosen to be magnified there. How deeply this self-exaltation in the abundance of graces is to be feared, that no man may pride himself in the gift of God, but may rather preserve humility, and may do what is written: *The greater thou art, the more humble thyself, and thou shalt find favour before the Lord*: how deeply pride in God's gift should be feared, we must again and again impress upon you, beloved brethren, especially as the shortness of this Psalm alloweth of our speaking. Although the Apostle Paul became a preacher from a persecutor, he gained more abundant grace in every Apostolic labour, than the rest of the Apostles; so that God might the more shew that what He giveth is His own, not man's. As physicians are wont to display the power of their art in those that are despaired of, so our Lord Jesus Christ, our Physician and Saviour, in one despaired of, who had been a persecutor of the Church, displayed the greatness of His art, in that He not only made him a Christian, but an Apostle also: nor an Apostle only, but, as he himself saith, one who toiled more than all of them. He had therefore transcendent grace. And ye see, brethren, that at present in the Church the Epistles of the Apostle Paul flourish more than those of his fellow Apostles. For some wrote not, but only spoke in the Church: for what are alleged by those who are in error under their name, are not their own, and therefore are reprobated, and not received by the Church. While others who have written, have neither written so much, nor with so great grace. Since he then had great grace, and had received great gifts from God, what saith he in a certain passage? *Lest I should be exalted above measure by the abundance of the revelations.* Heed me: I am speaking to you of a subject of awe: *Lest, he saith, I should be exalted above measure by the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan, to buffet me.* What is this, brethren? That he might not be exalted as a grown man, he was buffeted as a boy. And by whom? By a messenger of Satan. What is this? He is said to have been violently afflicted with some bodily

VER.
1.

The Ecclus.
3, 18.

1 Cor.
15, 10.

2 Cor.
12, 7.

11 cola-
phiza-
batur

PSALM CXXXI. pain: now bodily pains are generally sent by messengers of

Job 2,
6. 7.

John 13,
27.

2 Cor.
12, 7-9.

Satan; but they cannot do this, save they be allowed. For the holy Job also was thus proved. Satan was allowed to prove him, and struck him with a wound, which caused him to rot with worms. For the unclean had the permission, but the holy was put to proof. The devil knoweth not how great blessings are wrought through him, even when he rageth. Raging he entered into the heart of Judas, raging he betrayed Christ, raging he crucified Him: and by the crucifixion of Christ, the whole world was redeemed. Behold, the rage of the devil was an hindrance to the devil, but a profit unto us. For by raging, he lost those whom he held, redeemed by the Lord's blood, which He shed while he raged. If he had known that he would suffer so great a loss, he would not have poured upon the earth a ransom whereby the human race was redeemed. Thus therefore that messenger of Satan was, of his own will as it were, permitted to buffet the Apostle; but nevertheless the Apostle was treated for his cure. And because what the physician had applied was troublesome to the sick one, he prayed the Physician to take it away. Just as a physician applieth to the body some painful and burning plaster, whereby nevertheless he whose inner parts were swollen must be cured; when the patient begins to burn and be tormented with the remedy, he begs the physician to take it off: but the physician consoleth him, recommendeth him patience, because he knoweth how useful is the remedy he hath applied. Thus the Apostle goeth on to say, after saying, *There was given me a thorn in the flesh, the messenger of Satan, to buffet me.* (He had already given us the reason: *Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me.*) *For this thing I besought the Lord thrice, that He would take it away from me.* That is to say, I begged the physician to take away from me the troublesome plaster which he had applied. But hear the reply of the physician, *My grace is sufficient for thee; for My strength is made perfect in weakness.* I know what I have applied, I know the cause of thy sickness, I know the means of thy cure.

8. If therefore, most beloved, the Apostle Paul could be lifted up with the greatness of the revelations, except he received a messenger of Satan to buffet him; who can feel secure about himself? He who hath received less, seemeth to walk more safely; but if he do not perversely seek for what he hath justly not received, let him seek that without which he cannot be in Christ's Body, or without which he is there to his own hurt. For a sound finger is safer in the body, than a blear eye. The finger is a small thing; the eye a great thing, it hath great power: yet it is better to be the finger and be sound, than to be the eye and to be disturbed, to be bleared, to be blind. Let therefore every man seek nothing in the Body of Christ, save soundness. According to soundness let him have faith; by means of faith his heart is cleansed, by the cleansing of his heart he will see that face of which it hath been said, *Blessed are the pure of heart, for they shall see God.* Both he who hath wrought miracles, and he who hath not wrought miracles in the Body of Christ, ought not to rejoice, save in the Presence of God. The Apostles returned, and said to the Lord, *Lord, even the devils are subject unto us through Thy Name.* The Lord saw that they were tempted by pride arising from the power of miracles; and He Who had come as a Physician to cure our swellings, and to bear our infirmities, at once replied, *In this rejoice not, that the spirits are subject unto you: but rather rejoice because your names are written in heaven.* Not all good Christians cast out devils; yet the names of all are written in heaven. He wished them not to rejoice in the peculiar gift they possessed, but in this, that they had salvation in common with the rest: He wished the Apostles to rejoice whence thou also dost rejoice. Heed me, beloved. No believer hath hope, if his name be not written in heaven. The names of all the faithful who love Christ, who walk humbly in His way, which He, humble Himself, taught, are written in heaven. The name of every mean¹ person in the Church, who believeth in Christ, and loveth Christ, and loveth the peace of Christ, is written in heaven; of every one whom thou scornest. And in what is such an one like the Apostles, who wrought so great miracles? Yet the Apostles are censured because they rejoiced in their own

VER.
1.

Acts 15,
9.

Matt. 5,
8.

Luke 10,
17—20.

¹ con-
tempti-
bilis

PSALM CXXXI. special gifts, and are ordered to rejoice thence whence every such mean person rejoiceth.

9. Ver. 2. It is not without cause, my brethren, that he speaketh so humbly, *Lord, my heart is not lifted up, nor mine eyes raised on high. I do not exercise myself in great matters, nor in wonderful things above me. If I had not lowly thoughts, but have lifted up my soul, as one taken from his mother's breast, such the reward for my soul.* He seemeth as it were to have bound himself by a curse. As in another passage he saith in the Psalm, *O Lord, my God, if I have done any such thing, or if there be any wickedness in my hands; if I have rewarded evil unto him that dealt friendly with me; then let me deservedly fall back empty from mine enemies:* and so forth; in the same spirit he seemeth to say here also, *If had not lowly thoughts, but have lifted up my soul.* Look, as though he had been going to say, Let it so happen to me. As there also, *If I have returned evil to them that dealt friendly with me, let it so happen to me. How? Let me deservedly fall back from mine enemies empty.* So also here, *If I had not lowly thoughts, but have lifted up my soul, as one taken away from his mother's breast, may be my soul's reward.* The condition and the imprecation in the respective clauses answer to one another. Attend. Ye know that the Apostle saith to some weak brethren, *I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.* There are weak persons who are not fit for strong meat; they wish to grasp at that which they cannot receive: and if they ever do receive, or seem to themselves to receive what they have not received, they are puffed up thereby, and become proud thereupon; they seem to themselves wise men. Now this happeneth to all heretics; who since they were animal and carnal, by defending their depraved opinions, which they could not see to be false, were shut out of the Catholic Church. I will explain to you, beloved, as far as I am able. Ye know that our Lord Jesus Christ is the Word of God, according to these words of John, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any*

Psalm
CXXXI.

Ps. 7, 3.
4.

1 Cor. 3,
2.

John 1,
1—3.

thing made that was made. He therefore is bread: thence ^{VER. 2.} the Angels live. Behold, the bread is prepared for thee; but grow by means of the milk, that thou mayest come to the bread. And how, thou sayest, do I grow from milk? That which Christ became for thee for thy weakness, this first believe, and steadily hold. As then the mother when she seeth her child unfit for taking meat, giveth him meat, but meat that hath passed through her flesh: for the bread upon which the infant feeds, is the same bread as that whereupon the mother feeds; but the infant is not fit for the table, he is fit for the breast, and therefore bread is passed from the table through the mother's breast, that the same aliment may thus reach the little infant; thus our Lord Jesus Christ, when He was the Word with the Father, through Whom all things were made; Who since He was *in the form of God, thought* ^{Philipp. 2, 6.} *it not robbery to be equal with God*; such as the Angels might receive according to their degree, and whence the Powers and Virtues, intellectual spirits, might feed; while man lay weak and wrapped in flesh on the earth, and the heavenly bread could not reach him; that man might eat ^{P. 78, 25.} the bread of Angels, and that manna might descend to the truer people of Israel, *The Word was made flesh, and dwell* ^{John 1 14.} *among us.*

10. On which account the Apostle Paul saith this to the weak, those whom he calleth natural and fleshly. *Did I say* ^{1 Cor. 3, 1.} *that I knew any thing among you, save Jesus Christ, and Him* ^{1 Cor. 2, 2.} *crucified?* For there was Christ, and not crucified: *In the beginning was the Word, and the Word was with God, and the Word was God.* And because the Word was made flesh, the Word was also crucified: but was not changed into man; man was changed in Him. Man was changed in Him, that he might become better than he was, not that he might be turned into the very Substance of the Word. In that therefore He was Man, God died; and in that He was God, Man was raised, and arose, and ascended into heaven. Whatever the Man suffered, God cannot be said not to have suffered, because He was God when He took upon Himself man; but He was not changed into man: just as thou canst not say that thou hast not suffered injury, if thy garment be torn. And when thou complainest either to thy friends, or in a

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1^{birrum}.

court of law, thou sayest this to the judge, He tore me; thou sayest not, He tore my robe¹. If thy garment can be and deserveth to be called thyself, though it is not thyself, but thy garment; how much the more hath the flesh of Christ deserved to be called Himself, the Temple of the Word one with the Word, so that whatever the Word suffered in the flesh, God Himself should suffer: although the Word could neither die, nor be corrupted, nor be changed, nor be slain; but whatever of these He suffered, He suffered in the flesh? Marvel not that the Word suffered nothing: even the soul cannot suffer any thing when the flesh is slain, as the Lord Himself saith, *Fear not them which kill the body, but are not able to kill the soul*. If the soul cannot be killed, could the Word of God be killed? Yet what saith he? He hath scourged me, he hath buffeted me, he hath smitten me, he hath lacerated me: all this happeneth not in the soul; nevertheless, he useth no other word than *me*, on account of the unity of this alliance (consortii).

11. Our Lord Jesus Christ, the bread, made Himself milk for us, being incarnate and appearing in mortal shape, that in Him death might be finished, and that we might not wander from the Word; believing on the flesh which the Word was made. Hence let us grow, by this milk let us be nourished; before we are strong enough to receive the Word, let us not depart from faith in our milk. But the heretics, anxious to discourse concerning what they could not understand, declared that the Son is inferior to the Father, and that the Holy Ghost is inferior to the Son; they have created degrees, and have introduced into the Church Three Gods. For they cannot deny that the Father is God, that the Son is God, that the Holy Ghost is God. But if God the Father and God the Son and God the Holy Ghost be unequal, and not of the same substance; there is not One God, but Three Gods. Discoursing therefore on what they could not understand, they were puffed up with pride, and what is said in this Psalm took place in them, *If I had not lowly thoughts, but have lifted up my soul; as one taken from his mother's breast, so may be my soul's reward*. For our mother the Church is of God, from Whom they are cut off: they ought to have been suckled and nourished there, that

they might grow so as to receive the Word, God with God, in the form of God equal with the Father. V E R. 2.

12. Another opinion indeed hath been entertained by those who have treated these points before ourselves, and another sense in these words, which I will not leave untold to you, Beloved Brethren. They spoke thus: Every proud man displeaseth God, and the human soul ought to humble itself, that it may not displease God, and ought to contemplate with its whole heart the words, *The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.* But again, there are some men who, when they have heard that they ought to be humble, neglect themselves, wish to learn nothing, imagining that if they learn any thing they will be proud; and they abide in milk alone. These the Scripture blameth, saying, *Ye are become such as have need of milk, and not of strong meat.* For God wisheth us to be so suckled with milk, that we abide not therein; but, by growing through milk, we may arrive at strong meat. Man therefore ought not to raise his heart unto pride, but to raise it unto the teaching of the Word of God. For if the soul were not to be lifted up, it would not be said in another Psalm, *Unto Thee, Lord, will I lift up my soul.* And except the soul overflow herself, she reacheth not unto the sight of God, and unto the knowledge of that immutable Substance. For while it is still in the flesh, it is thus addressed: *Where is thy God?* But the soul's God is within, and is within spiritually, and is lofty spiritually; not as it were by intervals of places, as places are higher through intervals. For if such an altitude is to be sought, the birds surpass us in approaching God. God is therefore lofty within, and spiritually lofty; nor doth the soul reach Him, save it hath passed itself. For whatever thou thinkest concerning God according to the body, thou errest much. Thou art indeed an infant, if thou thinkest concerning God even after the human soul, so that God may either forget, or be wise so as that He may be unwise, or do any thing and yet repent of it: for all these things are said in the Scriptures, that God may be commended unto us yet unweaned; not that we may hear these expressions literally of Him and understand them as if God repented, and were now learning something that He knew not, and understanding what He

PSALM understood not, and remembering what He had forgotten.
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Such things belong to the soul, not unto God. Unless therefore he hath passed the measure of his own soul, he will

Exod. 3, not see that God is what He is; Who said, I AM THAT I
14.

AM. What then did he reply, to whom it was said, *Where*
Ps. 42, *is thy God?—My tears have been my meat day and night,*
3. 4. *while they daily say unto me, Where is thy God?* But

that he might find his God, what did he do? *Now when I thought thereupon, he saith, I poured out my heart beyond myself.* That he might find God, he poured out his heart beyond himself. It is not therefore said unto thee, be humble, with a view that thou mayest not be wise. Be humble, in respect of pride: be high, in respect of wisdom. Hear a plain sentence in this matter.

1 Cor. *Become not children in your understandings; howbeit in*
14, 20. *malice be ye children, that ye may be perfected in your*

understandings. It has been evidently explained, my brethren, where God would have us to be humble, where lofty. Humble, in order to provide against pride; lofty, to take in wisdom. Feed upon milk, that thou mayest be nourished; be nourished, so that thou mayest grow; grow, so that thou mayest eat bread. But when thou hast begun to eat bread, thou wilt be weaned, that is, thou wilt no longer have need of milk, but of solid food. This he seemeth to have meant: *If I had not lowly thoughts, but have lifted up my soul:* that is, if I was not an infant in mind, I was in wickedness. In this sense, he said before, *Lord, my heart was not lifted up, nor mine eyes raised on high: I do not exercise myself in great matters, nor in wonderful things above me.* Behold, in wickedness I am an infant. But since I am not an infant in understanding, *If I had not lowly thoughts, but have lifted up my soul,* may that reward be mine which is given unto the infant that is weaned from his mother, that I may at length be able to eat bread.

13. This interpretation, also, brethren, displeaseth me not, since it doth not militate against the faith. Yet I cannot but remark that it is not only said, *As one taken away from milk, such may be my soul's reward;* but with this addition, *As one taken away from milk when upon his mother's breast, such may be my soul's reward.* Here there is somewhat that induces me to consider it a curse. For it is not

an infant, but a grown child that is taken away from milk; VER. 2.
 he who is weak in his earliest infancy, which is his true infancy, is upon his mother's breast: if perchance he hath been taken away from the milk, he perisheth. It is not without a reason then that it is added, *Upon his mother's breast*. For all may be weaned by growing. He who groweth, and is thus taken away from milk, it is good for him; but hurtful for him who is still upon his mother's breast. We must therefore beware, my brethren, and be fearful, lest any one be taken away from milk before his time. For every full-grown child is separated from milk. But let none be taken away from milk, when he is upon his mother's breast. But while he is carried in his mother's hands, who hath been carried in her womb, (for he was carried in her womb, that he might be born; he is carried in her arms, that he may grow,) he hath need of milk; he is still upon his mother's breast. Let him not therefore wish to lift up his soul, when perchance he is not fit to take meat, but let him fulfil the commandments of humility. He hath wherein he may exercise himself: let him believe in Christ, that he may understand Christ. He cannot see the Word, he cannot understand the equality of the Word with the Father, he cannot as yet see the equality of the Holy Spirit with the Father and the Word; let him believe this, and suck it. He is safe, because, when he hath grown, he will eat, which he could not do before he grew by sucking: and he hath a point to stretch towards. Seek not out the things that are too hard for thee, and search not the things that are above thy strength; that is, things which thou art not as yet fit to understand. And what am I to do? thou repliest. Shall I remain thus? *But what things the Lord hath commanded thee, think thereupon always.* Ecclus. 3, 22. What hath the Lord commanded thee? Do works of mercy, part not with the peace of the Church, place not thy trust in man, tempt not God by longing for miracles. If there be fruit in thee, thou knowest that thou endurest tares together with the good Mat. 13, 30. until the harvest; that thou canst be with the wicked for a season, not for evermore. The chaff is here mingled during this season on the floor; it will not be with thee in the barn. Here, *What the Lord hath commanded, think thereupon always.* Thou shalt not be taken away from the milk as

PSALM CXXXI. long as thou art upon thy mother's breast; lest thou perish from hunger, before thou art fit to eat bread. Grow: thy powers will be strong, and thou wilt see what thou couldst not, and wilt receive what thou receivedst not.

14. What then? When I shall see what I could not see, and shall receive what I could not receive, shall I then lay aside apprehension? shall I then be perfect? No, not as long as thou livest. Our very perfection is humility. Ye have heard the conclusion of the reading from the Apostle, if it hath been retained in your memory; how he who received a buffet that he might not be exalted by the revelations (how great things were revealed to him!) on account of the very magnitude of those revelations, because he might have been exalted, except he had received the messenger of Satan: nevertheless, what doth he, to whom so great things were revealed, say? *Brethren, I count not myself to have apprehended.* Paul saith, *Brethren, I count not myself to have apprehended;* he who received the buffeting messenger of Satan that he *might not be exalted above measure by the greatness of the revelations.* Who dareth to say that he apprehendeth? Lo, Paul hath not apprehended, and saith, *I count not myself to have apprehended.* And what sayest thou, Paul! *I follow after,* he saith, *if that I may apprehend.* Paul is still on the path, and dost thou think thyself at thy home? *This one thing I do; forgetting,* he saith, *those things which are behind.* This do thou also do, and forget thy past wicked life. If at one time vanity pleased thee, let it please thee no more. *Forgetting those things,* he saith, *which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.* I hear the voice of God from above, and I run that I may apprehend. For He hath not left me to abide in the path, since He ceaseth not to address me. God therefore, my brethren, ceaseth not to address us. For if He ceaseth, what are we doing? What is the use of inspired lessons and inspired Psalms? Forget therefore what is behind, and reach forth unto the things that are before. So suck in milk, that ye may grow unto meat. When therefore ye shall have come into your home, ye will rejoice. And still observe, that the Apostle followeth unto the prize of his heavenly calling. For he saith, *Let*

Phil. 3,
13. 14.

us therefore, as many as be perfect, be thus minded. I ^{V. R.} speak not, he saith, to the imperfect, unto whom as yet ^{3.} I cannot speak wisdom, who still must be nourished with milk, and are not fed with strong meat; but unto them I speak, who are now eating strong meat. They seem now to be perfect, because they understand the equality of the Word with the Father: still as yet they see not, as we must ^{1 Cor.} see, face to face; still in part only, in a mystery. Let them ^{13, 12.} run therefore, since, when our path shall have been ended, we then return unto our home; let them run, let them reach forth. *Let us therefore, as many as be perfect, be thus* ^{Phil. 3,} *minded; and if in any thing ye be otherwise minded, God* ^{15.} *shall reveal this unto you.* If perchance thou errest in any thing, why returnest thou not unto thy mother's milk? For if ye be not exalted, if ye raise not your heart on high, if ye tread not in great matters that are too high for you, but preserve humility, God will reveal unto you what ye are otherwise minded in. But if ye choose to defend this very thing, which ye are otherwise minded about, and with pertinacity assert it, and against the peace of the Church; this curse which he hath described is entailed upon you; when ye are upon your mother's breast, and are removed away from the milk, ye shall die of hunger apart from your mother's breast. But if ye continue in Catholic peace, if perchance ye are in any thing otherwise minded than ye ought to be, God will reveal it to you, if ye be humble. Wherefore? Because *God resisteth the proud, and giveth* ^{James} *grace unto the humble.* ^{4, 6. and} ^{1 Pet. 5.}

15. Ver. 3. This Psalm therefore concludeth to this purpose: *O Israel, trust in the Lord, from this time forth and even unto eternity.* The Greek words, ἀπὸ τοῦ νῦν καὶ εἰς τοῦ αἰῶνος, are rendered in the Latin, *ex hoc nunc et usque in seculum.* But the word *seculum* doth not always mean this world, but sometimes eternity; since eternity is understood in two ways; until eternity, that is, either evermore without end, or until we arrive at eternity. How then is it to be understood here? Until we arrive at eternity, let us trust in the Lord God; because when we have reached eternity, there will be no longer hope, but the thing itself will be ours.

LAT.
CXXXI.

PSALM CXXXII.

EXPOSITION.

A Sermon to the common People.

1. Ver. 1. 2. It was right indeed, most beloved, that we should rather hear our Brother*, my colleague, when present before all of us. And just now he refused not, but put us off; and I tell you this, Beloved, that with me ye may claim the promise. It could not, however, seem strange to you, Beloved, that I first came forward in obedience to his invitation: for he extorted from me that he might now listen to me, on the condition that I also may listen to him, for in charity itself we are all listening unto Him, Who is our One Master in heaven. Attend therefore to the Psalm, which, as ye know, we have to treat of next in order. This is also entitled, A Song of Degrees; and is considerably longer than the rest under the same title. Let us not therefore linger, save where necessity shall compel us: that we may, if the Lord permit, explain the whole. For ye also ought not to hear every thing as men untaught; ye ought in some degree to aid us from your past listenings, so that it may not be needful that every thing should be declared to you as though new. New indeed we ought to be, because the old man ought not to creep upon us; but we must grow also and advance. Of this very advancement the Apostle saith

2 Cor. 4, 16. *Though our outward man perish, yet our inward man is renewed day by day.* Let us not so grow as to become old after being new, but let the newness itself grow.

2. *Lord, remember David, and all his meekness. How he swore unto the Lord, and vowed a vow unto the Almighty God of Jacob.* David according to the truth of history was one man, king of Israel, son of Jesse. He was indeed meek, as the Divine Scriptures themselves mark and command him, and so meek that he did not even render evil for evil to his persecutor Saul. He preserved towards him so great

* Ed. Ben. supposes this to be Severus, Bishop of Milevis; and refers to Exp. of Ps. xcvi. §. 1. and 5.

humility, that he acknowledged him a king, and himself a dog: and answered the king not proudly nor rudely, though he was more powerful in God; but he rather endeavoured to appease him by humility, than to provoke him by pride. Saul was even given into his power, and this by the Lord God, that he might do to him what he listed: but since he was not commanded to slay him, but had it only placed in his power;—now a man is permitted to use his power;—he rather turned towards mercy what God gave him. If he had chosen to slay him, he would have been rid of an enemy; but how could he then say, Forgive me my trespasses, as I forgive them that trespass against me? Saul entered into a cavern where David was, not knowing that David was there. He went in for the occasions of the body. David arose privily, and cut off the skirt of his robe, that he might shew it to him, to convince him that he had him in his power; and that he had spared him not of compulsion but of free-will, and chose not to slay him. He perhaps was commending this very act of meekness in the words, *Lord, remember David, and all his meekness.* VER. 1. 2. Matt. 6, 12. 1 Sam. 24, 4-15, and 26, 7.

David, and all his meekness. This is according to the truth of history, which Holy Writ, as I have said, containeth. But our practice is in the Psalms not to heed the letter, as in all prophecy, but to search mysteries through the letter. You remember, Beloved, that we are wont to hear the voice of one Man in all the Psalms; that One Who hath Head and body. The Head is in heaven, the body on the earth: but the body also will follow whither the Head hath gone before. I no longer explain who is the Head, who the body; because I am speaking to those that know.

3. The humility of David is therefore commended, the meekness of David is commended; and it is said to God, *Lord, remember David, and all his meekness.* For what purpose saith he, *Lord, remember David?*—*How he sware unto the Lord, and vowed a vow unto the Almighty God of Jacob.* Therefore remember for this, that he may fulfil what he hath promised. David himself vowed as though he had it in his power, and he prayeth God to fulfil his vow: there is devotion in the vow, but there is humility in the prayer. Let no one presume to think he fulfilleth by his own strength what he hath vowed. He who exhorteth thee

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to vow, Himself aideth thee to fulfil. Let us therefore see what he vowed, and hence we comprehend how David should be understood in a figure. 'David' is interpreted, 'Strong of hand,' for he was a great warrior. Trusting indeed in the Lord his God, he despatched all wars, he laid low all his enemies, God helping him, according to the dispensation of that kingdom; prefiguring nevertheless some One strong of hand to destroy His enemies, the devil and his angels. These enemies the Church warreth against, and conquereth. And how conquereth she? by meekness. For by meekness, our King Himself overcame the devil. The devil raged: He endured; he who raged was overcome; He who endured conquered. With this meekness the body of Christ, which is the Church, conquereth her enemies. Let her be strong of hand, let her overcome by working. But since the Body of Christ is both a temple, and a house, and a city; and He Who is the Head of the Body, is also the Dweller in the House, and the Sanctifier of the temple, and the King of the city: as the Church is all those things, so Christ is all these. What therefore have we vowed unto God, save to be His temple? We cannot offer unto Him any thing more acceptable, than in saying with Isaiah, *Lord, possess us*. In earthly possessions indeed a benefit is given to the master of a house, when possession is given him: not thus is it with that possession which is the Church; the benefit is given the possession itself, that it may be possessed by such a one.

Is. 26,
13.
LXX.

4. What then doth he mean, *How he sware unto the Lord, and vowed a vow unto the God of Jacob?* Let us see what vow is this? We can offer God nothing more pleasing than to swear^b. Now to swear is to promise firmly. Consider this vow, that is, with what ardour he vowed what he vowed, with what love, with what longing; nevertheless, he prayeth the Lord to fulfil it in these words, *O Lord, remember David, and all his meekness*. In this temper he vowed his vow, that there should be a house of God: *I will not come within the tabernacle of mine house, nor climb up into my bed; I will not suffer mine eyes to sleep*. This seemeth not enough;

^b Ben. thinks these words are repeated by mistake from above, in some Mss. but they are also in our copies, and come in very much after the manner of St. Augustine.

he adds, *nor mine eyelids to slumber, neither the temples of my head to take any rest, until I find out a place for the Lord; an habitation for the God of Jacob.* Where did he seek a place for the Lord? If he was meek, he sought it in himself. For how is one a place for the Lord? Hear the Prophet: *Upon whom shall My Spirit rest? Even upon him that is poor and of a contrite spirit, and trembleth at My words.* Dost thou wish to be a place for the Lord? Be thou poor in spirit, and contrite, and trembling at the word of God, and thou wilt thyself be made what thou seekest. For if what thou seekest be not realized in thyself, what doth it profit thee in another. God indeed sometimes worketh the salvation of another through the preacher only, if he preach and do not; and through his tongue there is made in another a place for the Lord, but he becometh not himself a place for the Lord. But he who doth well what he teacheth, and teacheth well also, becometh a place for the Lord, together with him whom he teacheth, because all believers constitute one place for the Lord. For the Lord hath His place in the heart; for the heart of all joined together in love is one.

5. How many thousands believed, my brethren, when they laid down the price of their possessions at the Apostles' feet! But what saith Scripture of them? Surely they are become a temple of God; not only each respectively a temple of God, but also all a temple of God together. They have therefore become a place for the Lord. And that ye may know that one place is made for the Lord in all, Scripture saith, They were of one heart and one soul toward God. But many, so as not to make a place for the Lord, seek their own things, love their own things, delight in their own power, are greedy for their private interests. Whereas he who wisheth to make a place for the Lord, should rejoice not in his private, but the common good. They did this with their private goods; they made them common. Did they love what they had of their own? If they held their goods alone, and each man had his own, he would have that only which he had of his own; but when he made that which was his special property common, those things also

VER.,
1.2.

Acts 4,
4.32.35.

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which belonged to others were made his own. Consider this, beloved; that on account of private possessions exist lawsuits, enmities, discords, wars among men, riots, dissensions against one another, offences, sins, iniquities, murders. On account of what? On account of what we each possess. Do we litigate in behalf of what we possess in common? In common we inhale this air, in common we all behold the sun. Blessed then are they who so make a place for the Lord, as not to rejoice in their private goods. Such a one indeed the Psalmist describes in the words, *I will not come within the tabernacle of mine house.* This was private. He knew that he was hindered by what was his own only, so that he could not make a place for the Lord; and he mentions what belonged to himself: *I will not come within the tabernacle of mine house, until I find out:* what? when thou hast found a place for the Lord, wilt thou come within thy tabernacle? Or will itself be thy tabernacle, when thou shalt have found a place for the Lord? Wherefore? Because thou wilt thyself be the place of the Lord, and thou wilt be one with those who shall be the Lord's place.

6. Let us therefore, brethren, abstain from the possession of private property; or from the love of it, if we may not from its possession; and we make a place for the Lord. It is too much for me, saith some one. But consider who thou art, who art about to make a place for the Lord. If any senator wished to be entertained at your house, I say not senator, the deputy of some great man of this world, and should say, something offends me in thy house; though thou shouldest love it, thou wouldest remove it, nevertheless, lest thou shouldest offend him, whose friendship thou wast courting. And what doth man's friendship profit thee? Perchance thou wouldest find there not merely no aid, but even danger. For many were not endangered before they combined with greater men; they earnestly desired the friendship of the great, but to incur greater dangers. Desire the friendship of Christ without fear: He wishes to be entertained at thy house; make room for Him. What is, make room for Him? Love not thyself, love Him. If thou love thyself, thou shuttest the door against Him; if thou

love Him, thou openest unto Him : and if thou open and He enter, thou shalt not be lost by loving thyself, but shalt find thyself with Him Who loveth thee. VER.
3. 4.

7. Ver. 3. *I will not come within the tabernacle of mine house, nor climb up into the couch of my bed.* For private property of itself, where a man yields to its influence, makes him proud: therefore he said, *I will not climb up.* In any property which any man possesses of his own, he must needs be proud; for on that account man stretches himself before man, though both be flesh. What is a man, brethren? Flesh? And what is the other man? Another piece of flesh. Nevertheless, the rich flesh stretcheth out itself against the poor flesh; as if that flesh brought any thing when it was born, or taketh away any thing when it dieth. It had more only to swell the more. But the Psalmist who wisheth to find a place for the Lord, saith, *I will not climb up into the couch of my bed.*

8. Ver. 4. *I will not give sleep to mine eyes.* For many when they sleep, make not a place for the Lord. Such the Apostle arouseth: *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;* and in another Ephes.
5, 14. passage, *Ye are all the children of the day; we are not of the night, nor of darkness; therefore let us not sleep as do others; but let us watch and be sober.* 1 Thess.
5, 5—8. *For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.* Meaning by the night iniquity, wherein they go to sleep because they desire these earthly things. And all these seeming sources of worldly happiness, are the dreams of sleepers. And as he who seeth treasures in his sleep, while he sleeps is rich; but will sometimes awake, and be poor; thus it is in sleep that men rejoice in all those vanities of this world that please them; but they will awake when they would not, if they wake not now when it is profitable for them; and they will find those to have been dreams, that have passed away, as Scripture saith, *As a dream when one awaketh;* Ps. 73,
20. and in another passage, *They have slept their sleep, and all the men whose hands are mighty have found nothing.* Ps. 76, 5. They have slept their sleep, their sleep is over, and they have found nothing in their hands; because they beheld transitory riches in their sleep.

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The Psalmist therefore, wishing to find a place for the Lord, saith, *I will not give sleep to mine eyes.* But there are some who sleep not, but slumber. They in a great degree draw themselves off from the love of temporal things, and are again rolled back into it; like slumberers, they often nod their heads. Awake, shake off sleep; by slumbering thou wilt fall. The Psalm wisheth not that he who desires to find a place for the Lord, should give sleep to his eyes or slumber to his eyelids.

9. Ver. 5. *Neither rest,* he saith, *to the temples of my head.* From the rest of the temples sleep cometh to the eyes. The temples are around the eyes. Heaviness of the temples is as it were impending sleep. For when men are about to sleep, their temples begin to feel heavy; and when they feel their temples heavy, then sleep commenceth: if sleep is to be imparted to the eyes, they give their temples rest, and sleep cometh; if they give not rest to their temples, sleep cometh not. When therefore any temporal pleasure beginneth to delight thee unto sin, already thy temples are heavy. Dost thou wish to keep awake, and not to sleep, nor to slumber? Trust not thyself to such pleasure; it will give greater pain than sweetness. Rubbing thy forehead as it were with this thought, thou shakest off sleep, and preparest a place for the Lord.

10. *Until I find out a place for the temple of the Lord, a tabernacle for the mighty God of Jacob.* Although the tabernacle of God is sometimes called the house of God, and the house of God the tabernacle of God; yet in a more definite sense, dearest brethren, the tabernacle means the Church of this world; the 'house' the Church of the heavenly Jerusalem, whither we shall go. For a tabernacle applies rather to soldiers in the field: tabernacles are used for soldiers ready for action, on an expedition; whence they are called *contubernales*¹, as having the same tents and dwelling in them. As long therefore as we have an enemy with whom to fight, we make a tabernacle for God. But when the time for fighting hath passed by, and that peace hath come which passeth all understanding, as the Apostle saith, *the peace of Christ which passeth all understanding*; for how much soever thou mayest reflect upon that peace, the

¹ i. e.
tent-
fellows.

Philip.
4, 7.

mind is scarce able to conceive it while set amid the heaviness of the body; when that country hath come, then it will be the house, which no adversary will attempt, so as to cause it to be styled a tabernacle. We shall not sally forth to conflict, but we shall abide for praise-giving. For what is said of that house? *Blessed are they that dwell in Thy house: they will be alway praising Thee.* In the tabernacle we as yet groan: in the house we shall praise. Why? Because groaning is for pilgrims, praise for those who have reached their country. Here first be there sought a *tabernacle for the God of Jacob.*

11. Ver. 6. *Lo, we heard of the same at Ephrata.* What? A place for the Lord. *We heard of it at Ephrata: and found it in the plains of the forests.* (We hear those things in Ephrata, we find them in the woodland plains¹.) Did he¹ Oxf. hear it where he found it? or did he hear it in one place, ^{Mss. add} find it in another? Let us therefore enquire what Ephrata ^{these words.} is, where he heard it; let us also enquire what mean the plains of the forests, where he found it. Ephrata, a Hebrew word, is rendered in Latin by *Speculum*², as the translators of Hebrew ²Mirror. words in the Scriptures have handed down to us, that we might understand them. They have translated from Hebrew into Greek, and from Greek we have versions into Latin. For there have been who watched in the Scriptures. If therefore Ephrata meaneth a mirror, that house which was found in the woodland plains, was heard of in a mirror. A mirror hath an image: all prophecy is an image of things future. The future house of God, therefore, was declared in the image of prophecy. For we have heard of it in the mirror, that is, *we have heard of it in Ephrata.* *We have found it in the plains of the forests.* What are the plains of the forests³? 'Saltus' is not here used in its common sense, ³sal- as a plot of ground of so many hundred acres^{tuum.}; saltus properly signifies a spot as yet untilled and woody. For some copies read, in the plains of the wood. What then were the woodland plains, save nations yet untilled? what were they, save regions yet covered with the thorns of idolatry? Thus, though there were thorns of idolatry there, still we find a place for the Lord there, a tabernacle for the God of Jacob.

¹ Centuriarum—then 200 acres. See Isid. Etym. xv. c. 15. §. 7.

PSALM CXXXII. What we heard of in Ephrata, we found in the plains of the forests; what was declared in the image to the Jews, was manifested in the faith of the Gentiles.

12. Ver. 7. *We will go into His tabernacles.* Whose? Those of the Lord God of Jacob. They who enter to dwell therein, are the very same who enter that they may be dwelt in. Thou enterest into thy house, that thou mayest dwell therein; into the house of God, that thou mayest be dwelt in. For the Lord is better, and when He hath begun to dwell in thee, He will make thee happy. For if thou be not dwelt in by Him, thou wilt be miserable. That son who Luke¹⁵, said, *Father, give me the portion of the goods that falleth to me*, wished to be his own master. It was well kept in his 12—20. father's hands, that it might not be wasted with harlots. He received it, it was given into his own power; going to a far country, he squandered it all with harlots. At length he suffered hunger, he remembered his father; he returned, that he might be satisfied with bread. Enter therefore, that thou mayest be dwelt in; and mayest be not thine own, so to speak, but His: *We will go into His tabernacles.*

13. *We will worship on the spot where His feet stood.* Whose feet? The Lord's, or those of the house of the Lord itself? For that is the Lord's house, wherein he saith He ought to be worshipped. *We will worship on the spot where His feet stood.* Beside His house, the Lord heareth not unto eternal life; for he belongeth to God's house, who hath in charity been built in with living stones. But he who hath not charity, falleth; and while he falls, the house stands. Let no one then threaten the house, where he beginneth to be as a stone, as if, should he choose to fall, he injureth the house in any way. Such had been the pride of the first nation of the Jews, who said, God will surely not deceive our father Abraham, to whom He promised so great things from his seed: and they did all evil deeds as though safe in the promise of God, because He spared them, not for their own merit, who committed crimes, but for the merit of Abraham, and would gather together all the wicked children of Abraham into His own house unto everlasting life. But what saith John? *O generation of vipers!* When these very children of Abraham came

unto him to be baptized in the water of repentance, he said ^{V ER.} not unto them, Generation of Abraham, but, of vipers. Such ^{7.} were they, as were those whom they imitated: not the children of Abraham, but children of the Amorite, the Canaanite, the Gergesite, the Jebusite, and of all who offended God: they were their children, because they followed their deeds. *O generation of vipers, who hath warned you* ^{Matt. 3,} *to flee from the wrath to come? Bring forth therefore* ^{7-9.} *fruits meet for repentance. And think not to say to yourselves, We have Abraham to our father; for God is able out of these stones to raise up children unto Abraham.* There were certain stones then which he saw in the 'wood-land plains,' out of which children were raised up to Abraham. For they are rather children who imitated his faith, than they who were born of the flesh. Let no man therefore threaten the house of God, as much as to say, I withdraw myself, and the house will fall. For it is good for him that he be built up together, and that he have charity. For if he himself fall, the house will stand. Therefore, brethren, the house of God is in those whom He hath predestined, and who He foreknew would persevere: of these it was said, *Where His feet stood.* For there are those who persevere not, and His feet stand not in them. They therefore are not the Church; they belong not to that which is now a tabernacle, but will then be the house. But where did His feet stand? *Because iniquity shall abound, the* ^{Mat. 24,} *love of many shall wax cold.* ^{12. 13.} Among those in whom love waxeth cold, His feet stand not. But what doth He proceed to say? *But he that shall endure unto the end, the same shall be saved.* Lo, in whom His feet have stood: on that spot worship thou, that is, be thou among those in whom the Lord's feet have stood.

14. But if ye incline to understand it of the house itself, where the feet of that house have stood; let thy feet stand in Christ. They will then stand, if thou shalt persevere in Christ. For what is said of the devil? *He was a murderer* ^{John 8,} *from the beginning, and stood not in the truth.* ^{44.} The feet of the devil therefore stood not. Also what saith he of the proud? *O let not the foot of pride come against me; and* ^{Ps. 36,} *let not the hand of the ungodly cast me down.* ^{11. 12.} There are

100 *We stand not in ourselves but in Christ. His Rising.*

PSALM CXXXII. *they fallen, all that work wickedness: they are cast down, and were not able to stand.* That then is the house of God,

whose feet stand. Whence John rejoicing, saith: what? *He that hath the bride is the bridegroom: but the friend of the bridegroom standeth and heareth him.* If he stand not, he

John 3, 29. *heareth him not. And rejoiceth greatly because of the bridegroom's voice.* Justly he standeth, because he rejoiceth on account of the bridegroom's voice: for if he rejoiced

because of his own voice, he would fall. Now therefore ye see why they fell, who rejoice because of their own voice.

John 1, 33. *That friend of the Bridegroom said, The same is He Which baptizeth.* Some say, We baptize: rejoicing in their own voice, they could not stand; and belong not to that house of which it is said, *where His feet stood.*

15. Ver. 8. *Arise, O Lord, into Thy resting place.* He saith unto the Lord sleeping, *Arise.* Ye know already Who slept, and Who rose again. For He Himself saith in a

Ps. 57, 4. certain passage of the Psalms, *I slept disturbed.* Well is it said unto Him, *Arise, O Lord, unto Thy resting place.*

Rom. 6, 9. *No more wilt Thou be disturbed, since Christ, being raised from the dead, dieth no more, and death shall no more have dominion over Him.* It is His voice in another Psalm that

Ps. 3, 5. saith, *I laid me down and slept, and rose again, for the Lord shall sustain me.* He Himself slept; unto Him is said, *Arise, O Lord, into Thy resting place, Thou, and the ark of Thy sanctification:* that is, *Arise, that the ark of Thy sanctification, which Thou hast sanctified, may arise also.* He is our Head; His ark is His Church: He arose first, the Church will arise also. The body would not dare to promise itself resurrection, save the Head arose first. *O Lord, arise into Thy resting place, Thou, and the ark of Thy sanctification.* The Body of Christ, that was born of Mary, hath been understood by some to be the ark of sanctification; so that the words, *Arise, O Lord, into Thy resting place, Thou, and the ark of Thy sanctification,* mean, *Arise with Thy Body, that they who believe not may handle. Arise, O Lord, into Thy resting place, Thou, and the ark of Thy sanctification.*

16. Ver. 9. *Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness.* When Thou risest

from the dead, and goest unto Thy Father, let that royal ^{VER. 10.} Priesthood be clothed with faith, since *the righteous liveth* ^{Rom. 1,} *by faith*; and, receiving the pledge of the Holy Spirit, let ^{17.} the members rejoice in the hope of resurrection, which went before in the Head: for to them the Apostle saith, *Rejoicing* ^{Rom. 12,} *in hope.* ^{12.}

· 17. Ver. 10. *For Thy servant David's sake, turn not away the face of Thine Anointed.* These words are addressed unto God the Father. *For Thy servant David's sake, turn not away the face of Thine Anointed.* The Lord was crucified in Judæa; He was crucified by the Jews; harassed by them, He slept. He arose to judge those among whose savage hands He slept: and He saith elsewhere, *Raise Thou* ^{Ps. 41,} *Me up again, and I shall reward them.* He both hath ^{10.} rewarded them, and will reward them. The Jews well know themselves how great were their sufferings after the Lord's death. They were all expelled from the very city, where they slew Him. What then? have all perished even from the root of David and from the tribe of Judah? No: for some of that stock believed, and in fact many thousands of men of that stock believed, and this after the Lord's resurrection. They raged and crucified Him: and afterwards began to see miracles wrought in the Name of Him Crucified; and they trembled still more that His Name should have so much power, since when in their hands He seemed unable to work any; and pricked at heart, at length believing that there was some hidden divinity in Him Whom they had believed like other men, and asking counsel of the Apostles, they were answered, *Repent, and be baptized* ^{Acts 2,} *every one of you in the Name of our Lord Jesus Christ.* ^{38.} Since then Christ arose to judge those by whom He had been crucified, and turned away His Presence from the Jews, turning His Presence towards the Gentiles; God is, as it seemeth, besought in behalf of the remnant of Israel; and it is said unto Him, *For Thy servant David's sake, turn not away the presence of Thine Anointed.* If the chaff be condemned, let the wheat be gathered together. May the remnant be saved, as Isaiah saith, *And the remnant hath* ^{Is. 10,} *clearly been saved:* for out of them were the twelve Apostles, ^{21. 22.} out of them more than five hundred brethren, to whom the

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1 Cor.

15, 6.

Acts 2,

41.

Lord shewed Himself after His Resurrection: out of their number were so many thousands baptized, who laid the price of their possessions at the Apostles' feet. Thus then was fulfilled the prayer here made to God: *For Thy servant David's sake, turn not away the presence of Thine Anointed.*

1 Sam.
15, 11.
29.

18. Ver. 11. *The Lord hath made a faithful oath unto David, and He shall not repent.* What meaneth, *hath made an oath?* Hath confirmed a promise through Himself. What meaneth, *He shall not repent?* He will not change. For God suffereth not the pain of repentance, nor is He deceived in any matter, so that He would wish to correct that wherein He hath erred. But as when a man repents of any thing, he wisheth to change what he hath done; thus where thou hearest that God repenteth, look for an actual change. God doth it differently from thee, although He calleth it by the name of repentance; for thou dost it, because thou hadst erred; while He doth it, because He avengeth, or freeth. He changed Saul's kingdom, when He repented, as it is said: and in the very passage where the Scripture saith, *It repented Him*; it is said a little after, *for He is not a man that He should repent.* When therefore He changeth His works through His immutable counsel, He is said to repent on account of this very change, not of His counsel, but of His work. But He promised this so as not to change it. Just as this passage also saith: *The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchizedec*; so also since this was promised so that it should not be changed, because it must needs happen and be permanent; he saith, *The Lord hath made a faithful oath unto David, and He shall not repent; Of the fruit of thy body shall I set upon thy seat.* He might have said, 'of the fruit of thy loins,' wherefore did He choose to say, 'Of the fruit of thy body?' Had He said that also, it would have been true; but He chose to say with a further meaning, '*Ex fructu ventris*,' because Christ was born of a woman without the man.

Ps. 110,
4.

19. Ver. 12. What then? *The Lord hath made a faithful oath unto David, and He shall not shrink from it; Of the fruit of thy body shall I set upon thy seat. If thy children will keep My covenant and My testimonies that I shall*

learn them, their children also shall sit upon thy seat for evermore. If thy children keep My covenant, their children also shall sit for evermore. The parents establish a desert on behalf of their children. What if his children should keep the covenant, and their children should not keep it? Why is the happiness of the children promised in relation to their parents' deservings? For what saith He, *If thy children will keep My covenant, their children also shall sit for evermore*—He saith not, if thy children keep My covenant, they shall sit upon thy seat; and if their children keep My covenant, they also shall sit upon thy seat: but he saith, *If thy children keep My covenant, their children also shall sit upon thy seat for evermore*—except because He here wished their fruit to be understood by their children? *If thy children, He saith, will keep My covenant, and if thy children shall keep My testimonies that I shall learn them; their children also shall sit upon thy seat*: that is, this will be their fruit, that they sit upon thy seat. For in this life, brethren, do all of us who labour in Christ, all of us who tremble at His words, who in any way endeavour to execute His will, and groan while we pray His help that we may fulfil what He commandeth; do we already sit in those seats of bliss which are promised us? No: but holding His commandments, we hope this will come to pass. This hope is spoken of under the figure of sons; because sons are the hope of man living in this life, sons are his fruit. For this reason also men, when excusing their avarice, allege that they are reserving for their children what they hoard up; and, unwilling to give to the destitute, excuse themselves under the name of piety, because their children are their hope. For all men who live according to this world, declare it to be their hope, to be fathers of children they may leave behind them. Thus then He describes hope generally under the name of children, and saith, *If thy children will keep My covenant and My testimonies that I shall learn them, their children also shall sit upon thy seat for evermore*: that is, they shall have such fruits, that their hope shall not deceive them, that they may come there where they hope to come. At present therefore they are as fathers, men of

VER.
12.

PSALM hope for the future; but when they have attained what they
CXXXII. hope, they are children; because they have brought forth
and produced in their works that which they gain. And
this is preserved unto them for the future¹, because futurity²
itself commonly signifieth children.

¹ 'in
post-
erum.'

² 'post-
eritas.'

20. Or if thou understand actual men to be meant by children, the words, *If thy children will keep My covenant and My testimonies that I shall teach them*, may mean, *If thy children will keep My covenant and testimonies that I shall teach them, and their children also*; that is, if they too keep My covenant; so that here thou must make a slight pause, and then infer that *they shall sit upon thy seat for evermore*; that is, both thy children and their children, but all if they keep My covenant. What then, if they keep it not? Hath the promise of God failed? No: but it is said and promised for this reason, that God foresaw: what, save that they would believe? But that no man should as it were threaten God's promises, and prefer to place in his own power the fulfilment of what God promised: for this reason he saith, *He made an oath*: whereby he sheweth that it will without doubt take place. How then hath He said here, *If they will keep my covenant?* Glory not in the promises, and leave out thy failing to keep the covenant. Then wilt thou be the son of David, if thou shalt keep the covenant; but if thou dost not keep it, thou wilt not be David's son. God promised to the sons of David. Say not, I am David's son, if thou degenerate. If the Jews, who were born of this very stock, say not this, (nay, they say it, but they are under a delusion. For the Lord saith openly, *If ye were Abraham's children, ye would do the works of Abraham*. He thereby denied them to be children, because they did not the works,) how do we call ourselves David's children, who are not of his race according to the flesh? It follows then that we are not children, save by imitating his faith, save by worshipping God, as he worshipped. If therefore what thou hopest not through descent, thou wilt not endeavour to obtain by works; how shall the sitting upon David's seat be fulfilled in thee? And if it shall not be fulfilled in thee, thinkest thou that it shall

John 8,
39.

not be fulfilled at all? And how hath He found it in the woodland tracts? and how did His feet stand? Whatsoever ^{VER.} 13—15. then thou mayest be, that house will stand.

21. Ver. 13. *For the Lord hath chosen Sion to be an habitation for Himself.* Sion is the Church Herself; She is also that Jerusalem unto whose peace we are running, who is in pilgrimage not in the Angels, but in us, who in her better part waiteth for the part that will return; whence letters have come unto us, which are every day read. This city is that very Sion, whom the Lord hath chosen.

22. Ver. 14. *This shall be My rest for ever.* These are the words of God. *My rest:* I rest there. How greatly doth God love us, brethren, since, because we rest, He saith that He also resteth! For He is not sometimes Himself disturbed, nor doth He rest as we do; but He saith that He resteth there, because we shall have rest in Him. *Here will I dwell: for I have a delight therein.*

23. Ver. 15. *I will bless her widow with blessings, and will satisfy her poor with bread.* Every soul that is aware that it is bereft of all help, save of God alone, is widowed. For how doth the Apostle describe a widow? *She that is* ^{1Tim.5,} *a widow indeed and desolate, trusteth in God.* He was ^{5. 6.} speaking of those whom we all call Widows in the Church. He saith, *She that liveth in pleasure, is dead while she liveth;* and he numbereth her not among the widows. But in describing true widows, what saith he? *She that is a widow indeed and desolate, trusteth in God, and continueth in supplications and prayers night and day.* Here he addeth, *but she that liveth in pleasure, is dead while she liveth.* What then makes a widow? That she hath no aid from any other source, save from God alone. They that have husbands, take pride in the protection of their husbands: widows seem desolate, and their aid is a stronger one. The whole Church therefore is one widow, whether in men or in women, in married men or married women, in young men or in old, or in virgins: the whole Church is one widow, desolate in this world, if she feel this, if she is aware of her widowhood: for then is help at hand for her. Do ye not recognise this widow in the Gospel, my brethren, when the Lord declared *that men ought always to pray and* ^{Luke18,} ^{1—8.}

PSALM CXXXII. *not to faint? There was in a city a judge, He said, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him day by day, saying, Avenge me of mine adversary. The widow, by daily importunity, prevailed with him: for the judge said within himself, Though I fear not God, neither regard man, yet because this woman troubleth me, I will avenge her. If the wicked judge heard the widow, that he might not be molested; heareth not God His Church, whom He exhorteth to pray?*

24. Also, *I will satisfy her poor with bread*; what meaneth this, brethren? Let us be poor, and we shall then be satisfied. Many who trust in the world, and are proud, are Christians; they worship Christ, but are not satisfied; for they have been satisfied, and abound in their pride. Of such it is **Ps. 123, 4.** *said, Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud*: these have abundance, and therefore eat, but are not satisfied. And what is

Ps. 22, 29. *said of them in the Psalm? All such as be fat upon the earth have eaten and worshipped.* They worship Christ, they venerate Christ, they pray unto Christ; but they are not satisfied with His wisdom and righteousness. Wherefore? Because they are not poor. For the poor, that is the humble in heart, the more they hunger, the more they eat; and the more empty they are of the world, the more hungry they are. He who is full refuseth whatsoever thou wilt give him, because he is full. Give me one who hungereth; give me

Matt. 5, 6. *one of whom it is said, Blessed are they that hunger and thirst after righteousness, for they shall be filled*: and these will be the poor of whom he hath just said, *And will satisfy her poor with bread.* For in the very Psalm where

Ps. 22, 29. 26. *it is said, All such as be fat upon the earth have eaten and worshipped*; this is said of the poor also, and exactly in the same manner as in this Psalm, *The poor shall eat, and be satisfied: they that seek after the Lord shall praise Him.* Where it is said, *All such as be fat upon earth have eaten and worshipped*: it is said, *The poor shall eat, and be satisfied.* Why, when the rich are said to have worshipped, are they not said to be satisfied; yet when the poor are mentioned, they are said to be satisfied? And whence are

they satisfied? What is the nature, brethren, of this satisfying? God Himself is their bread. The bread came down VER.
15. upon the earth, that He might become milk unto us; and said to His own, *I am the Living Bread which came down from John 6, heaven.* Hence these words in the Psalm, *The poor shall⁵¹ eat, and be satisfied.* From what source shall they be satisfied? Hear what followeth: *And they that seek after the Lord shall praise Him.*

25. Be ye therefore poor, be ye among the members of that widow, let your help be solely in God alone. Money is nought; not thence will ye have aid. Many have been cast headlong down for money's sake, many have perished on account of money; many for the sake of their riches have been marked out by plunderers; they would have been safe, had they not had what made men hunt for them. Many have presumed in their more powerful friends: they in whom they presumed have fallen, and have involved in their ruin those who trusted in them. Look back upon the instances to be seen in the human race. Is it any thing singular that I am telling you? We speak these things not only from these Scriptures; read them in the whole world. Take heed that ye presume not in money, in a friend, in the honour and the boasting of the world. Take away all these things: but if thou hast them, thank God if thou despisest them. But if thou art puffed up by them; think not when thou wilt be the prey of men; already art thou the Devil's prey. But if thou hast not trusted in these things, thou wilt be among the members of that widow, who is the Church, of whom it is said, *I will bless her widow with blessings;* thou wilt also be poor, and one of those of whom it is said, *And will satisfy her poor with bread.*

26. Sometimes, however, and we must not pass over this without mention, thou findest a poor man proud, and a rich man humble: we daily endure such persons. Thou hearest a poor man groaning beneath a rich man, and when the more powerful rich man presseth upon him, then thou seest him humble: sometimes not even then, but even then proud; whence thou seest what he would have been, had he any property. God's poor one is therefore poor in spirit, not in his purse. Sometimes a man goeth forth having a

PSALM CXXXII. full house, rich lands, many estates, much gold and silver; he knoweth that he must not trust in these, he humbleth himself before God, he doth good with them; thus his heart is raised unto God, so that he is aware that not only do riches themselves profit him nothing, but that they even impede his feet, save He rule them, and aid them: and he is counted among the poor who are satisfied with bread. Thou findest another a proud beggar, or not proud only because he hath nothing, nevertheless seeking whereby he may be puffed up. God doth not heed the means a man hath, but the wish he hath, and judgeth him according to his wish for temporal blessings, not according to the means which it is not his lot to have. Whence the Apostle saith of the rich, *Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy.* What therefore should they do with their riches? He goeth on to say: *That they be rich in good works, ready to distribute, willing to communicate.* And see that they are poor in this world: *Laying up in store for themselves, he addeth, a good foundation against the time to come, that they may lay hold on eternal life.* When they have laid hold of eternal life, then will they be rich; but since they have it not as yet, they should know that they are poor. Thus it is that God counteth among His poor all the humble in heart, who are established in that twofold charity, whatever they may have in this world—among His poor, whom He satisfieth with bread.

27. Ver. 16, 17. *I will clothe her priests with salvation, and her saints shall rejoice and sing.* We are now at the end of the Psalm; attend for a short space, Beloved. *I will clothe her priests with salvation, and her saints shall rejoice and sing.* Who is our salvation, save our Christ? What meaneth, therefore, *I will clothe her priests with salvation?*—“*As many of you as have been baptized into Christ, have put on Christ.*”—*And her saints shall rejoice and sing.* Whence shall they rejoice and sing? Because they have been clothed with salvation: not in themselves.

Gal. 3, 27. For they have become light, but in the Lord; for they were darkness before. Therefore he hath added, *There will I*

raise up the horn of David: this will be David's height, that trust be put in Christ. For horn signifieth height: and what sort of height? Not carnal. Therefore, while all the bones are wrapped up in flesh, the horn goeth beyond the flesh. Spiritual altitude is a horn. But what is spiritual loftiness, save to trust in Christ? not to say, It is my work, I baptize; but, *He it is Who baptizeth*. There is the horn of David: and that ye may know that there is the horn of David, heed what followeth; *I have ordained a lantern for mine Anointed*. What is a lantern? Ye already know the Lord's words concerning John; *He was a burning and a shining light*. And what saith John? *He it is Who baptizeth*. Herein therefore shall the saints rejoice, herein the priests shall rejoice: because all that is good in themselves, is not of themselves, but of Him Who hath the power of baptizing. Fearlessly therefore doth every one who hath received baptism come unto His temple; because it is not man's, but His Who made the horn of David to flourish.

28. Ver. 18. *Upon Him shall My sanctification flourish*. Upon whom? Upon Mine Anointed. For when He saith, *Mine anointed*, it is the voice of the Father, Who saith, *I will bless her widow with blessings, and will satisfy her poor with bread. I will clothe her priests with salvation, and her saints shall rejoice and sing*. He Who saith, *There will I raise up the horn of David*, is God. He Himself saith, *I have ordained a lantern for Mine Anointed*, because Christ is both ours and the Father's: He is our Christ, when He saveth us and ruleth us, as He is also our Lord: He is the Son of the Father, but both our Christ and the Father's. For if He were not the Father's Christ, it would not be said above, *For Thy servant David's sake, turn not Thou away the presence of Thine Anointed*. *Upon Him shall My sanctification flourish*. It flourisheth upon Christ. Let none of men assume this to himself, that he himself sanctifieth: otherwise it will not be true, *Upon Him shall My sanctification flourish*. The glory of sanctification shall flourish. The sanctification of Christ therefore in Christ Himself, is the power of the sanctification of God in Christ. In that he saith, *shall flourish*, he refers to His

VER.
18.

Dona-
tists.
John 1,
33.

John 5,
35.

PSALM CXXXIII. glory: for when trees flourish, then are they beautiful. Sanctification therefore is in Baptism: thence it flourisheth, and is brightened. Why hath the world yielded to this beauty? Because it flourisheth in Christ; for, put it in man's power, and how doth it then flourish? since *all flesh is grass, and all the goodliness thereof as the flower of the grass.*

LAT.
CXXXII.

PSALM CXXXIII.

EXPOSITION.

A Public discourse, in which he defends the Monks against the Donatists.

1. THIS is a short Psalm, but one well known and quoted. *Behold, how good and how pleasant is it, that brethren should dwell together in unity.* So sweet is that sound, that even they who know not the Psalter, sing that verse. Sweet is it even as charity is sweet, which causes brethren to dwell together in unity. This fact indeed, brethren, needs neither interpretation nor explanation, to wit, how good and how pleasant it is to dwell together in unity; but that which **Matt. 7,** follows contains somewhat that may open to them who **7.** knock. Yet that the comprehension of the entire substance of the Psalm may reach us from this verse, let us in the first place reflect over and over again, whether it be said of all Christians, 'How good and how pleasant is it, that brethren should dwell together in unity;' or whether there be some special and perfect persons who dwell together, and that the blessing does not apply to all, but to some, from whom however it may descend upon the rest.

2. For these same words of the Psalter, this sweet sound, that honeyed melody, as well of the mind as of the hymn, did even beget the Monasteries. By this sound were stirred up the brethren who longed to dwell together. This verse was their trumpet. It sounded through the whole earth, and they who had been divided, were gathered together. The

summons of God, the summons of the Holy Spirit, the ^{VER.} summons of the Prophets, were not heard in Judah, yet ^{I.} were heard through the whole world. They were deaf to that sound, amid whom it was sung; they were found with their ears opened, of whom it was said, *They shall* ^{Is. 65, 1.} *see him, who were not told of him; they shall understand who heard not.* Yet, most beloved, if we reflect, the very blessing hath sprung from that wall^a of circumcision. For have all the Jews perished? and whence were the Apostles, the sons of the Prophets, the sons of the exiles^b? He speaks ^{Ps. 127,} as to them who know. Whence those five hundred, who saw ^{4.} the Lord after His resurrection, whom the Apostle Paul ^{1 Cor. 15,} commemorates? Whence those hundred and twenty, who ^{Acts 1,} were together in one place after the resurrection of the ^{15.} Lord, and His ascension into heaven, on whom when gathered into one place the Holy Spirit descended on the day of ^{Acts 2, 1.} Pentecost, sent down from heaven, sent, even as He was promised? All were from thence, and they first dwelt together in unity; who sold all they had, and laid the price ^{Acts 4,} of their goods at the Apostles' feet, as is read in the Acts of ^{34. 35.} the Apostles. And distribution was made to each one as ^{Acts 2,} he had need, and none called any thing his own, but they ^{45.} had all things common. And what is 'together in unity'? They had, he says, one mind and one heart God-wards. ^{Acts 4,} So they were the first who heard, Behold how good and ^{32.} how pleasant is it, that brethren dwell together. They were the first to hear, but heard it not alone. It was not that that love and unity of the brethren extended no further than to them. The joyfulness of love and the vow to God reached them who came after. Something was vowed to God, as it is written, *Vow and pay your vows to the Lord your God.* ^{Ps. 76,} *For it is better not to vow, than to vow and not perform.* ^{11.} But the mind should be ready so as both to vow and to ^{5, 5.} perform; lest when it thinks itself ill fitted to perform, it

^a Alluding to the two walls, Jewish and Gentile, meeting in the corner. See on Ps. lix. §. 10. and on Ps. xcvi. §. 8.

^b *Excussi*, a literal translation of the Greek LXX, *ἐκτετιναγμένοι*. This

translation of the ambiguous Hebrew root *נצץ* which means to shake out, or expel, and *נצ* a young man, is preferred by the LXX to the 'young men' of our version. St. Augustine's interpretation see on Ps. lxxvii. §. 9.

PSALM prove too slow to vow. For he will surely never pay,
CXXXIII. whoever deems that he is about to pay of his own.

3. From the words of this Psalm was taken the name of Monks, that no one may reproach you who are Catholics by reason of the name. When you with justice reproach heretics by reason of the Circelliones, that they may be saved by shame, they reproach you on the score of the Monks. See to it yourselves, in the first place, whether they may be compared: if there be any need for your words, ye are already at a disadvantage. There is no need, except to warn every one that he attend, only attend and compare them. What need is there for your words? Let them compare the drunken with the temperate, the rash with the provident, the mad with the sane, them who wander with them who live together. Yet they are wont to say, What is the meaning of the name Monks? Much better may we say, What is the meaning of the word Circelliones? But they are not, say they, called Circelliones. Perhaps we call them by some corrupt form of their name. Shall we say what is their proper name? Perchance they are called Circumcelliones, not Circelliones. Well, if they be so called, let them say why they are so. They are called Circumcelliones, because they ramble about the cells. For they are wont to go hither and thither, having no abiding place, and to do things which you know well of; and they know also, will they or not.

4. Moreover, beloved, there are they who are false Monks, and we know men of this kind; but the pious brotherhood is not annulled, because of them who profess to be what they are not. There are false Monks, as there are false men

* The Circumcelliones were a wandering kind of Anchorites, who lived under no rule, and were guilty of various irregularities, and who were censured by the forty-second Canon of the Council of Trullo. Confer also Papias. S. Jerome, Ep. 22. §. 34. Hunnerie's Edict. Viet. Vitens. lib. 3. A number of these, in Africa, took up the cause of Donatus in a fanatical manner, and perpetrated various acts of violence under pretence of religion, robbing and beating whom they would, sending threatening notices, &c. and sometimes seeking death, or

even committing suicide under the name of Martyrdom. See on Ps. xi. §. 5. t. i. p. 97. on Ps. lv. §. 26. t. iii. p. 52. on Ps. xcvi. 11. t. iv. p. 408. and S. Optatus, b. iii. c. iv. p. 59. where a historical account is given. Ducange refers to St. Aug. Ep. 48. 50. 61. 68. Contra Parmenian. b. i. cap. 11. Contra Crescon. b. iii. c. 42. 47. Collat. Carthag. 3. cap. 174. 281. Possidius, life of St. Aug. c. 10, 11. Auctor Prædestinati, b. i. hæres. 69. &c. Also Cod. Theod. Cæn. 52. De Hæreticis, but doubtfully as to its application.

among the Clergy, and among the faithful. All these three ^{VER.} kinds, whom we have before¹ commended to you, and I ^{1.}_{sup.} think more than once, have their good and their bad. Of ^{Ps. 100,} these very three kinds it has been said, *Two shall be in* ^{§. 11-13,} *the field, one shall be taken, one shall be left; two shall be* ^{Mat. 24,} *in bed, one shall be taken, and one shall be left; and two* ^{40.} *women at a mill, one shall be taken, and one shall be left.* ^{Lukel 7,} ^{34.} They are in the field, who govern the Church. Hence the Apostle said, (see whether he were not in the field,) *I have* ^{1 Cor. 3,} *planted, Apollos watered, but God gave the increase.* ^{6.} By those who are in bed, he would have them understood who love quiet; for by the bed he would have quiet understood; them who do not mingle in the crowdings and tumult of mankind, serving God in peace; yet from these one shall be taken, one left. Among these are good, and reprobate also. Fear not, because reprobates are found there, for some men are hidden, who are not found, save at the end. Two women also at the mill. He spoke of them by a word of the feminine gender, for he would have bodies of people understood. And wherefore in the mill? Because they are in that world, which is understood to be the mill; because the world turns round as a mill: woe to them whom it grinds to powder. And so there are good [and bad] ^{22 Oxf.} among the faithful in such wise, that one is taken to destruc- ^{Ms.} tion, another is taken to God. For the lovers of this life, the dishonest, and the hypocrites, do certain deeds of the world. But others abide therein in the manner of which the Apostle speaks; *And they who use this world, as though* ^{1 Cor. 7,} *not using it, for the fashion of this world passeth away: I* ^{31.} *would have you be without care.* Dost thou hear who shall be taken from the mill? For of a truth many sins seem to belong to the rich. For when they do much, and take on them much business, and their wealth grows more and more, it is hard for them not to commit more sins; of whom it is said, that *it is easier for a camel to go through the eye of a* ^{Mat. 19,} *needle, than for a rich man to go into the kingdom of heaven.* ^{24.} And when the disciples were sorry for them, and now ^{Mark} ^{10, 25.} despaired on their account, the Lord consoled them, by saying, *what is impossible with man, is easy for God.* But ^{Mat. 19,} how does God make that easy? Hear the Apostle, if thou ^{26.}

despisest not what he commands. *Charge*, says he, *them*
PSALM CXXXIII. *who are rich in this world, not to think proudly.* You find

1 Tim. 6, 17. the proud man poor, the humble Christian rich, because

he carefully reflects, that all these things pass by and flow
1 Tim. 6, 7. away; that he brought nothing into this world, can carry
Luke 16, 24. nothing from it; how that rich man, who was burning
in fire in hell, desired that a drop of water should drop
upon him from the finger of that man, who had desired
the crumbs from his table. Thinking of this, they do as the

1 Tim. 6, 17. Apostle says, *not trust in the uncertainty of riches, but in
the living God, Who giveth us all things abundantly to
enjoy. Let them, he says, be rich in good works; let them
freely give, communicate, lay up treasures.* And what is
their gain from this? *Let them treasure up a good founda-
tion for the time to come, that they may obtain true life.*
Behold the one who shall be taken from the mill. But the
other shall be left, who is as that rich man, who was clothed
in purple and fine linen, and fared sumptuously every day,
and despised the poor man who lay at his gate. And so,
one shall be taken from the mill, and one shall be left.

Ezek. 14, 14, and 20. 5. So Ezekiel speaks of three persons, in whom we may
reasonably discern these three kinds. *If the Lord send a
sword upon the earth, though Noe, Daniel, and Job, were
in the midst of them, they shall save neither sons nor
daughters, but they alone themselves shall be saved.* They
have long ago been set free, but under these three names he

signified three kinds. Noe signifies the rulers of the
Gen. 7, 14. Church, because he steered the ark in the flood. But
2 Pet. 2, 5. Daniel chose a quiet life, to serve God in celibacy, that is,
not seeking a wife. He was a holy man, passing his life in
divine longings, tried in many things, and found to be pure

gold. How quiet was he, who was unmoved among lions.
Dan. 6, 22; 14, 30. Thus under the name of Daniel, who was called a '*man of*

desires,' but those ever chaste and holy, are signified the
Dan. 10, 11. servants of God, of whom it is said, *Behold, how good and
pleasant is it, that brethren dwell together in unity.* Under

the name of Job is signified, the one woman who will be
taken from the mill. For he had a wife, he had sons, he
Job 1, 2, 3. had much riches; and he had so much in this life, that
the devil charged him with this, that he served God not for

nought, but for what he got. With this the adversary charged the holy man, and in his temptations it was proved ^{VER. 1.} how entirely Job served God for nought, and not for that which he received, but for His sake Who had given. And so when all was lost, by sudden trial and affliction, his estate lost, his heirs lost, his wife alone left, not to console but to tempt him, he says as you know, *The Lord gave, the Lord hath taken away; as the Lord pleased, so hath He done; blessed be the name of the Lord.* ^{Job 1, 21.} There was fulfilled in him, that which we daily sing, if our lives do but agree with it, *I will bless God at all times: his praise shall always be in my mouth.* ^{Ps. 34, 1.} Thus under these three names are signified three kinds of men, and again in those three in the Gospel, whom I have mentioned.

6. What do they say then, who insult us with the name of Monks? Perchance they will say, Our people are not called Circumcelliones; you call them by a reproachful name, for we do not call them so. Let them say what they call them, and you shall hear. They call them Agonistics. An honest name we grant, if the facts agreed with it. Meanwhile let your holiness see to this. Let them who say to us, 'Shew us where the name of Monks is written,' themselves shew where the name of Agonistics is written. We call them so, say they, because of their striving. For they strive, and the Apostle says, *I have fought a good fight.* Because ^{2 Tim. 4, 7.} they are they who fight against the devil, and prevail, the soldiers of Christ are called Agonistics. Would they were soldiers of Christ, and not soldiers of the devil, whose 'Praises to God' is more fearful than the roaring of a lion. These venture to insult us, because the brethren, when they see men, say, 'Thanks to God.' What is the meaning, they say, of 'Thanks to God?' Are you so deaf as not to know what 'Thanks to God' means? He who says 'Thanks to God,' gives thanks to God. Consider whether a brother ought not to thank God, when he sees his brother. Is it not indeed cause for congratulation, when they who dwell in Christ, see one another? And yet you ridicule our 'Thanks to God,' men mourn at your 'Praises to God.' It is true, indeed, that you have given a reason for calling them Agnostics. Be it as you call them, be it so, we are quite willing. The

PSALM CXXXIII. Lord grant they may fight against the devil, and not against Christ, whose Church they persecute. Yet because they fight, ye call them Agonistics, and find why you call them so, because the Apostle has said, *I have fought a good fight.*
2 Tim. 4, 7. Why then should we not call Monks so, since the Psalm says, *Behold, how good and how pleasant is it, that brethren should dwell together in one?* For *Monos*¹ is one, not one in any manner, for a man in a crowd is one, but though he can be called one along with others, he cannot be *Monos*, that is, alone, for *Monos* means 'one alone.' They then who thus live together as to make one man, so that they really possess what is written, *one mind and one heart*, many bodies, but not many minds; many bodies, but not many hearts; can rightly be called *Monos*, that is, one alone. And this is the cause why one only was healed in the pool. Let them who scoff at the name of Monks, answer us, and explain, why he who was found labouring under a disease for thirty-eight years, thus answered the Lord, *When the water has been moved, I have no one who may put me in, another descends before me.* One had descended, another did not descend then. One alone used to be healed, figuring the unity of the Church. Well do they scoff at the name of unity, who have cut themselves off from unity. Well do they dislike the name of Monks, because they will not live together with the brethren, but following Donatus, have rejected Christ. Your Charity has heard thus much concerning 'one,' and 'one alone;' now let us rejoice with the Psalm, that we may see what follows. It is short, we can run over it, as far as the Lord permits. I think from what has been said, that what follows will be plain, even though it seems obscure.

Acts 4, 32.
John 5, 7.

7. *Behold, how good and how pleasant it is, that brethren should dwell together in unity.* He pointed, who said, 'Behold.' And we, brethren, see, and bless God, and pray, that we also may say, 'Behold.' Let the Psalm tell us what they are like. (Ver. 2.) *As the ointment on the head, which descended to the beard, to Aaron's beard, which descended to the fringe of his garment.* What was Aaron? A priest. Who is a priest, except that one Priest, Who entered into the Holy of Holies? Who is that priest, save Him, Who

was at once Victim and Priest? save Him Who when he found nothing clean in the world to offer, offered Himself? VER.
2.
The ointment is on his head, because Christ is one whole with the Church, but the ointment comes from the head. Our Head is Christ crucified and buried; He rose again, and ascended into heaven; and the Holy Spirit came from the head. Whither? To the beard. The beard signifies the courageous; the beard distinguishes the grown men, the earnest, the active, the vigorous. So that when we describe such, we say, he is a bearded man. Thus that ointment descended first upon the Apostles, descended upon those who bore the first assaults of the world, and therefore the Holy Spirit descended on them. For they who first began to dwell together in unity, suffered persecution, but because the ointment descended to the beard, they suffered, but were not conquered. For the sufferings of the head whence the ointment descended, had preceded theirs. With such an example going before it, who could vanquish that beard?

8. Of that beard was St. Stephen. This is what it is not to be conquered; that our love be not conquered by enemies. They who persecuted the saints, thought they had vanquished them. The one slew, the other were slain; the one killed, the other were killed. Who would not think the one victors, the other vanquished? But because their charity was not conquered, the ointment descended on the beard. Consider Stephen. His love burned within him, burned against them when they heard him, prayed for them when they stoned him. For what says he, when they heard him? *Ye stiff-necked and uncircumcised in heart and ears,* Acts 7, *ye ever resist the Holy Spirit.* Behold the beard! Did he ^{51.} flatter them at all? fear them at all? They, when they heard the words, which were said against them;—for Stephen seemed in a manner to rage against them; he raged in word, but loved in heart, nor was his charity overcome;—they, I say, hating the word, flying like darkness from the light, began to run for stones, and to stone Stephen. As the words of Stephen had stoned them, so afterwards their stones did Stephen. When should Stephen have been rather angry, when he was stoned, or when he was heard? Behold, he became gentle when he was stoned, and raged when he was

PSALM heard. Why raged he when he was heard? Because he
 CXXXIII. would convert them, by whom he was heard. His love
 was not overcome, when the stones fell on him, because the
 ointment from the head had descended to the beard; and he
 Matt. 8, had heard from the Head Himself, *Love your enemies, and*
 44. *pray for those who persecute you.* He had heard from the
 Luke 23, Head Himself as He hung on the Cross, and said, *Father,*
 34. *forgive them, for they know not what they do.* And in this
 wise the ointment descended from the head upon the beard;
 for that he, when he was stoned, kneeled down and said,
 Acts 5, *Lord, lay not this sin to their charge.*
 60.

9. So they were as a beard. For many of them were brave,
 and endured many persecutions. Yet if the ointment had
 not descended below the beard, we should have had no mo-
 nasteries. But since it descended to the edge of his garment,
 (as he says, *which descended to the edge of his garment,*)
 the Church followed, and begat monasteries from the garment
 of the Lord. For the sacerdotal garment denotes the
 Church. This is the garment, of which the Apostle speaks,
 Eph. 5, *That He might present to Himself a glorious Church, having*
 27. *neither spot nor wrinkle.* It is cleansed, so it has no spot;
 it is spread out, so it has no wrinkle. Where does the
 fuller spread it, but on the cross? Every day we see
 garments as it were crucified by fullers; crucified, that they
 may have no wrinkle. What then is the edge of the
 garment? My brethren, what are we to understand by the
 edge of the garment? The edge is the extremity of the
 garment. What are we to understand by the extremity of
 the garment? Is it that at the end of time the Church
 shall have brethren dwelling together in unity? Or can
 we understand by the edge perfection, because the garment
 is perfected at the edge, and they are perfect who know
 how to dwell together in unity? They are perfect who fulfil
 the law. And how is the law of Christ fulfilled by them
 who dwell as brethren together in one? Hear the Apostle.
 Gal. 6, 2. *Bear ye one another's burdens, and so ye will fulfil the law*
of Christ. This is the edge of the garment. And how, my
 brethren, can we understand which edge he means whither
 the ointment can descend? I do not think that he could
 have meant the edge on the sides. For there are edges on

the sides. But the ointment could descend to that edge VER. 3. which is on the head, where the collar^d opens. Such are they who dwell together in one; and as the head of a man who dresses himself passes through these edges, so Christ enters in by brotherly amity Who is our Head, that He may be clothed, that the Church may cling to Him.

10. What else does he say? As the dew of Hermon, which fell upon the hills of Sion. He would have it understood, my brethren, that it is of God's grace that brethren dwell together in unity. Not of their own strength or of their own deservings, but of His gift, of His grace, as the dew from heaven. For the earth does not rain or not for itself: what it brings forth withereth, unless the rain descend from above. He says in a certain place in a Psalm, *Thou, O God, wilt separate a free rain for Thine inheritance.* Ps. 68, 9. Why says he, free? Because it is not of our merits, but His free grace. What good have we sinners deserved? What good have we evil-doers deserved? From Adam comes Adam, and many sins are born into the world over and above Adam. Whoever is born is born Adam; accursed from accursed; and has added, by evil living, to Adam. What good did Adam deserve? Nevertheless, the Merciful One loved, the Bridegroom loved, not because she was beautiful, but that he might make her beautiful. So he calls the grace of God the dew of Hermon.

11. But ye should know what Hermon is. It is a mountain far distant from Jerusalem, that is, from Sion. And so it is strange that he says thus: As the dew of Hermon, which fell upon the mountains of Sion, since mount Hermon is far distant from Jerusalem, for it is said to be over Jordan. Let us then seek out some interpretation of Hermon. The word is Hebrew, and we learn its meaning from them who know that language. Hermon is said to mean, a light set on a high place. For from Christ comes the dew. No light is set on a high place, save Christ. How is He set on high? First on the cross, afterwards in heaven. Set on high on the cross when He was humbled; humbled, but His humi-

^d Capitium. See Du Cange. Some derive it from *capere*, taking it properly of the garment enclosing the chest; others from *caput*, taking it of the part where the head passes through the tunic, as St. Aug. here seems to do.

PSALM
CXXXIII.

liation could not but be high. The ministry of man grew less and less, as was signified in John; the ministry of God in our Lord Jesus Christ increased, as was shewn at their birth. The former was born, as the tradition of the Church shews, on the 24th of June, when the days begin to shorten. The Lord was born on the 25th of December, when the days begin to lengthen. Hear John himself confessing, *He must increase, but I must decrease*. And the passion of each shews this. The Lord was exalted on the cross; John was diminished by beheading. Thus the light set on high is Christ, whence is the dew of Hermon. Ye then who would live together in unity desire that dew, be watered from thence. Otherwise ye will not be able to keep fast what ye profess; nor will ye dare to profess, unless He first thunder*, nor will ye be able to be stedfast, unless His fatness descend upon you, for that fatness descended on the mountains of Sion.

John 3,
30.

12. And the mountains of Sion are the great in Sion. What is Sion? The Church. And what are the mountains there? The great ones. They who are signified by the mountains, are also by the beard, also by the edge of the garment. The beard is not understood of any except of full-grown men. None therefore grow together in one, save those in whom the love of Christ is perfected. For they in whom the love of Christ is not perfected, even when they are together, are full of hatred, troublesome, turbulent, disturb others by their care, and seek what they may say of others; just as a restive horse in a team not only does not draw, but breaks with his hoofs that to which he is harnessed. But if he have the dew of Hermon, which fell on the hill of Sion, he is quiet, peaceable, humble, submissive, pouring forth prayer in place of murmuring. For murmurers are admirably described in a certain passage of the Scriptures, *The heart of a fool is as the wheel of a cart*. What is the meaning of *the heart of a fool is as the wheel of a cart*? It carries hay, and creaks. The wheel of a cart cannot

Eccclus.
33, 5.

* Intonnerit. See on Ps. xviii. 13. vol. i. p. 119. 'In confidence of the Gospel the Lord hath sounded from the heart of the Just One.' (It may be taken,

perhaps, of any of the righteous, though a little before our blessed Lord is named simply 'Justus.')

cease from creaking. Thus there are many brethren, who do not dwell together, save in the body. But who are they who dwell together? They of whom it is said, *And they had one mind and one heart towards God. And no man said that any thing was his own, but they had all things common.* Here are pointed out, and described, those who belong to the beard, who belong to the edge of the garment, who are numbered among the mountains of Sion. And if there be others who are murmurers, let them remember the word of the Lord, *One shall be taken, and one shall be left.*

VER.

3.

Acts 4,
32.

Mat. 24,
40.

13. *Because there the Lord commanded blessing.* Where did He command it? Among the brethren who dwell together. There He enjoined blessing, there they who dwell with one heart bless God. For thou blessest not God in division of heart. In vain dost thou say that thy tongue uttereth the blessing of the Lord, if in thy heart thou dost not utter it. Thou blessest with thy mouth, and cursest in thy heart. *They blessed with their mouth, and cursed with their heart.* Are they our words? Some persons are signified. Thou blessest the Lord when thou prayest, and continuest in thy prayer, and cursest thy enemy. This is what thou hast from the Lord Himself, *Love your enemies.* But if thou doest so, and lovest thine enemy, and prayest for him, *there the Lord has commanded His blessing; there thou wilt have life for ever,* that is, for eternity. For many who love this life, curse their enemies; wherefore, but for this life, for the goods of this world? Where hath thine enemy so straitened thee, that thou must needs curse him? Art thou straitened on earth? Depart, have thy habitation in heaven. How shall I, a man clothed in flesh, enslaved to the flesh, thou wilt say, have my habitation in heaven. First go in heart, whither thou wouldest follow in the body. Do not hear, 'Lift up your hearts,' with a deaf ear. Keep thy heart lifted up, and no one will straiten thee in heaven. And thus another Psalm suitably follows.

LAT.
CXXXIII.

PSALM CXXXIV.

COMMENTARY.

Continuation of the former Discourse.

1. *BEHOLD, now, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God.* Why has he added, 'in the courts?' Courts mean the wider spaces of a house. He who stands in the courts is not straitened, is not confined, in some fashion is enlarged. Remain in this enlargement, and thou canst love thy enemy, because thou lovest not things in which an enemy could straiten thee. How canst thou be understood to stand in the courts? Stand in charity, and thou standest in the courts. Breadth lies in charity, Rom. 2, straitness in hatred. Hear the Apostle. *Wrath and indignation, tribulation and straitness, on every soul of man which doeth evil.* But what sayeth he of the breadth of love? Rom. 5, *Since the love of God is spread abroad in our hearts by the Holy Spirit, Who is given to us.* Where you hear of spreading abroad, understand breadth; where you hear of breadth, understand the courts of the Lord; and you will have the true blessing of God, when you curse not your enemies. For the Spirit addresses them who suffer tribulation, to the intent that they may glory in their tribulation; and says to them, *Behold, now, bless ye the Lord, all ye servants of the Lord.* What means, 'Behold, now?' In this time. For after the tribulations are gone through, it is clear that we shall be at leisure to praise the Lord; as it is said, Ps. 84, 4. *Blessed are they who dwell in Thy house; they shall praise Thee for ever and ever.* They who will at that time bless without ceasing, begin here to bless God, here, I say, in tribulations, in temptations, in troubles, amid the trials of this life, amid the snares of the enemy, amid the deceits and assaults of the devil; this is the meaning of, *Behold, now, bless ye the name of the Lord, all ye servants of the Lord, ye who stand in the house of the Lord.* What is the meaning of 'ye who stand?' Ye who persevere. For

it is said of one who was an archangel, *And he stood not in the truth.* And it is said of the friend of the Bridegroom, *The friend of the Bridegroom standeth, and heareth Him, and rejoiceth with joy, because of the voice of the Bridegroom.* VER.
2.
John 8,
44.
John 3,
29.

2. Therefore, *Ye who stand in the house of the Lord, in the courts of the house of our God, lift up your hands by night in the sanctuary, and bless the Lord.* It is easy to bless by day. What is 'by day?' In prosperity. For night is a sad thing, day a cheerful. When it is well with thee, thou dost bless the Lord. When thou longest for a son, and it is born, thou dost bless the Lord. Thy wife is freed from the danger of child-bearing, thou dost bless the Lord. Thy son was sick, and he is made whole, thou dost bless the Lord. Thy son was sick, perchance thou hast sought an astrologer, a soothsayer, perchance a curse against the Lord has come, not from thy tongue, but from thy deeds, from thy deeds and thy life. Boast not, because thou blessest with thy tongue, if thou cursest with thy life. For men look at thy life, and say, Behold a Christian, behold what these Christians are. Christ is blasphemed for thy sake. See, when thy life curseth, what profit is it that thy tongue blesseth? Wherefore bless ye the Lord. When? By night. When did Job bless? When it was a sad night. All was taken away which he possessed; the children for whom his goods were stored were taken away. How sad was his night! Let us however see, whether he blesseth not in the night. *The Lord gave, the Lord hath taken away; it is as the Lord willed; blessed be the name of the Lord.* Job 1, 21. And black was the night. He was smitten with boils from the head to the feet, he was ulcerated, and wasted away. Then his Eve dared to tempt him. *Say something against thy God, and die.* Job 2, 9. Hear him blessing by night. *Thou hast spoken,* says he, *as one of the foolish women. If we have received good at the hand of the Lord, shall we not endure evil?* See what is, *Lift up your hands by night in the sanctuary, and praise the Lord.* What said Job? 'Thou hast spoken as one of the foolish women.' The Adam in his misery drove away Eve, as though he said, Enough is it for thee, that I am made mortal on thy account. Thou

PSALM CXXXIV.
 Gen. 3,
 6.
 Ps. 85,
 12.
 didst prevail in Paradise, thou art vanquished on the dunghill. Great is the grace of God. But how is this, save that *the dew of Hermon* had rained down on that soul, *and the Lord had given a sweet savour, that our land might yield her fruit. By night lift up your hands in the sanctuary, and bless the Lord.*

3. *The Lord out of Zion bless thee, Who made heaven and earth.* He exhorts many to bless, and Himself blesseth one, because He maketh one out of many, since Ps. 133, *it is good and pleasant for brethren to dwell together in one.* It is a plural number, brethren, and yet singular, to dwell together in one. Therefore, *The Lord out of Zion bless thee, Who made heaven and earth.* Let none of you say, *It cometh not to me.* Knowest thou of whom he speaks, *the Lord bless thee out of Zion.* He blessed one.
 1 unum. Be one¹, and the blessing cometh to thee.

LAT.
 CXXXVI.

PSALM CXXXV.

COMMENTARY.

A Discourse to the people.

VERY pleasant ought it to be to us, and we should rejoice because it is pleasant, to which this Psalm exhorteth us. For it says, *Praise the name of the Lord.* And it forthwith appends the reason, why it is just to praise the name of the Lord. *Praise the Lord, ye servants.* What more just? what more worthy? what more thankful? Yea, if His servants praised not the Lord, they would be proud, unthankful, impious. And what will they get by not praising the Lord, except to feel the Lord's wrath. For even the thankless servant, if he will not praise his Lord, does not thereby cause himself not to be a servant. Praise Him or not, thou art still His servant; but if thou praise, thou wilt appease Him, if thou praise Him not, thou wilt displease Him. It is a good and useful exhortation, then, and hence we should occupy ourselves with the thought, how the Lord should be praised, rather than

doubt whether He is to be praised. Therefore, *praise the name of the Lord*. The Psalm exhorts us, the Prophet ^{VER. 1.} exhorts us, the Spirit of God exhorts us, lastly, God Himself even exhorts us, to praise the Lord. For He increaseth not by our praises, but we do. God is neither the better, if you praise Him, nor the worse, if you reproach Him; but thou, by praising Him that is good, art the better, by reproaching, the worse; for He remaineth good, as He is. For if He teaches His own servants who have deserved well of Him, the preachers of His Word, the rulers of His Church, the worshippers of His name, the obeyers of His command, that in their own conscience they should possess the sweetness of their life, lest they be corrupted by the praise or disheartened by the reproach of men; how much the more is He above all, the unchangeable One, Who teacheth these things, neither the greater if thou praisest, or the less if thou reproachest. Yet as it is our gain to praise the Lord, in mercy He bids us praise Him, not for His own gain. Let us hear then what he says. *Praise the Name of the Lord, praise the Lord, ye servants*. For ye will do nothing out of place, by praising your Lord, as servants. And if ye were to be for ever only servants, ye ought to praise the Lord; how much more ought ye servants to praise the Lord, that ye may hereafter gain the privilege of sons?

2. But since it is written in another Psalm, *Praise* Ps. 33, 1. *befitteth the just*; and also in another place, *Praise is not comely in the mouth of a sinner*; and moreover in another ^{15, 9.} place it is said, *The sacrifice of praise shall glorify Me*, Ps. 50, *and there is the way in which I will shew him the salvation of God*; and after, *But to the sinner, saith God* ^{ib. 16.} *Why dost thou talk of My judgments, and takest My covenant in thy mouth? Whereas thou hatest instruction, and hast cast My precepts behind thee*, therefore lest any should think, since it is said, *Praise the Lord, ye servants*, that though he be a bad servant in that great house, the praise of the Lord shall profit him, he forthwith goes on to explain who they are who should praise the Lord. *Ye who stand in the house of the Lord, in the courts of the house of our God. Ye who stand*, not, ye who fall. They are said to stand, who persevere in His commands, who

PSALM CXXXIV. serve God with unfeigned faith, with firm hope, and sincere charity; who honour His Church, and give no offence, by an evil life, to them who would come in, but find stones of offence in the way. Therefore, *Ye who stand in the house of the Lord, praise ye the name of the Lord.* Be thankful; ye were without, and ye stand within. Since then ye stand, is it a small thing for you to think where He should be praised, Who raised you when you were cast down, and caused you to stand in His house, to know Him, and to praise Him? Is it a small boon, that we stand in the house of the Lord? Here meanwhile, in this our sojourning, in this house, which is also called the tabernacle of our sojourning: since we stand here, ought we at all to fail of thankfulness? Must we not think of it, that we stand here? Must we not remember what we have been made? Must we not remember where we were cast down, and whither we have been gathered? Must we not remember that all the wicked sought not the Lord; that them who sought Him not, He sought; whom He found, He aroused; whom He aroused, He called; whom He called, He led in, and caused to stand in His house? If one thinks of this, and is not unthankful, he will utterly despise himself in comparison with the love of his Lord, Who hath done so great things for him. And since he hath nothing wherewith to repay God for so great benefits, what remains for him but to give Him thanks, not to repay Him? It belongs to the very act of thanksgiving, to *receive the cup of the Lord, and to call upon His name.* For what can the servant repay the Lord for all that He hath given him? Therefore, *Ye who stand in the house of the Lord, in the courts of the house of our God, praise the Lord.*

3. What reason shall I give why you should praise Him? *Because the Lord is good.* Briefly in one word is here explained the praise of the Lord our God. *The Lord is good*; good, not in the same manner as the things which He here made are good. For God made all things very good; not only good, but also very good. He made the sky and earth, and all things which are in them good, and He made them very good. If He made all these things good, of what sort is He Who made them? And yet

Ps. 116,
12.

ib. 11.

Gen. 1,
31.

since He made them good, and He who made is much better than the things which He made, you can find ^{VER. 1.} nothing better to speak of Him than that *the Lord is good*, if, however, you understand Him to be in a peculiar sense good, from whom other good things proceed. For He made all things good, He Himself is good, Whom no one made. He is good by His own goodness, not by any good derived from elsewhere. He by His own good, that is Himself, is good, not by attachment to some other good. But for me to attach myself to God is good; Him Who never needed one ^{Ps. 73, 28.} by whom He might be made good, but all other things needed Him, that they might be made good. Would you hear how He is good alone? The Lord when asked said, *No one is good, save God alone.* I would not briefly pass ^{Mat. 19, 17.} over this singularity of His goodness, and yet I am not able fitly to recommend it to you; I fear lest I should be found unthankful, if I pass over it rapidly; and withal I fear lest when I undertake to expound it, I may be oppressed by the vast burden of the Lord's praises. Yet so, my brethren, accept me, who praise, and yet am incompetent, that the worship of my praise may be accepted, though the exposition of His praise be not fulfilled. And may He approve of my will, and pardon my failure.

4. I am filled with ineffable delight, when I hear that *The Lord is good*, and after examining and surveying all things which I see without, since they are all from Him, although these things please me, yet I return to Him from Whom they arise, to understand *that the Lord is good*. And when I penetrate toward Him as near as I can, I find Him deeper within, and higher than my reach, because the Lord is in such sort good, as to need in no wise these things to make Him good. Lastly, I do not praise these things apart from Him. Him however I find to be perfect without them, needing nothing, unchangeable, seeking no good of another whereby He may be increased; fearing no evil, whereby He may be diminished. And what more shall I say? I find in creation that the sky is good, the sun is good, the moon is good, the stars are good, the earth is good, the things which grow in the earth, and are fixed on roots, are good, those which walk and move are good, those which fly in the air and

PSALM swim in the waters are good. I say that man is good, *for the*
 CXXXIV. *good man out of the good treasure of his heart bringeth*
 Mat. 12, 35. *forth good.* I say that an angel is good, who hath not fallen
 by pride and become a devil, but remains in obedience to
 Him by whom he was made. I say all these things are
 good, but I do so in connexion with their names, as the
 good sky, a good angel, a good man; but when I betake
 myself to God, I think I can say nothing better than good.

Mat. 12, 35. For truly the Lord Jesus, who Himself said, *A good man*;
 Mark 10, 18. said moreover, *No one is good but God alone.* Did He
 not urge us to seek and distinguish what is that good
 which is made good by another good, and that Good which
 is by itself good? How Good must that be, from which all
 good things proceed? You can find no good at all, which
 is not good from Him. As He is properly *the Good*
 which makes things good, so is He properly *the Good*.
 For neither is it true, that these things which He hath
 made are not, nor yet is any wrong done to Him when we
 say that the things which He made *are not*[†]. Why then did
 He make them, if they are not when He has made them?
 Or what did He make, if that which He made is not?
 But since these things which He made have being, we
 come still to the comparison of Him with them; and as

Exod. 3, 14. though He alone had being, He says, *I AM THAT I AM*,
 Ipsum and, *Thou shalt say to the children of Israel, HE WHO IS*
 esse. *hath sent me unto you.* He did not say, The Almighty
 Exod. 3, 13. Lord God, the merciful, the just, though He would have said
 what was quite true, had he so spoken. Every thing being
 taken away, by which God might be named and called, He
 answered that He is called Very Being, and as though this
 were His name. *This thou shalt say to them*, he says, *HE*
WHO IS hath sent me. For HE IS in such wise, that in
 comparison with Him, things which are, are not. If He be
 not compared with them, they are, because they are from
 Him, but compared with Him they are not, because to Be
 truly is to Be unchangeably, and this HE IS alone. For
 what is, is; just as the good of goods, is good. Reflect and
 see that whatever else ye praise, ye do praise, because it is
 good. He is mad, who praises what is not good. If thou

[†] i. e. in the sense, in which He alone IS; self-existent.

praisest him who is unjust because he is unjust, wilt not thou too be unjust? If thou praisest a thief because he is a thief, wilt not thou too be a partaker? If thou praisest a just man because he is just, dost not thou too have thy part therein by praising him? For thou wouldest not praise the just, didst thou not love him; thou wouldest not love him, if thou hadst no part with him. If then whatever else we praise, we praise because it is good; thou couldest have no better or stronger or greater reason for praising God, than that He is good. Therefore, *Praise the Lord, because He is good.*

5. How far can we speak of His goodness? Who can conceive in his heart, or apprehend how good the Lord is? Let us however return to ourselves, and in us recognise Him, and praise the Maker in His works, because we are not fit to contemplate Him Himself. And in hope that we may be able to contemplate Him, when our heart hath been purified by faith, that hereafter it may rejoice in the Truth; now as He cannot be seen by us, let us look at His works, that we may not live without praising Him. So I have said, *Praise the Lord, for He is good; sing praises unto His Name, for He is sweet.* ^{VER. 3.} Perchance He would be good and not sweet, if He had not given thee the power of taste. But such did He shew Himself to men, that He even sent bread from heaven; and the Son Who is equal to Him, Who is what He is, He gave to be made man, and to be slain for man, that by that which thou art, thou mightest taste what thou art not. It was meet for thee to taste the sweetness of God, because it is too remote and lofty, thou art too abject, and grovelling below. In this so great severance was sent a Mediator. Being man thou couldest not come to God; and God was made Man, that as, being man, thou mayest come to Man, but canst not come to God; by Man thou mightest come to God; and there was made a Mediator between God and Man, the man Christ Jesus. But if He were man alone, by following what thou art, thou wouldest never reach Him; if He were God alone, for lack of comprehending what thou art not, thou wouldest never reach Him. So God was made man, that by following man which thou canst, thou mayest reach God which thou couldest not. He is Mediator, and thereupon is sweet. What is sweeter than angels' food? How can God not be

PSALM sweet, since man ate angels' food? For men and angels
 CXXXV. live not on different meat. That is truth, that is wisdom,
 Ps 88, that is the goodness of God, but thou canst not enjoy it in
 25, like wise with the angels. For how do they enjoy it? As
 John 1, it is written, *In the beginning was the Word, and the Word*
 1. *was with God, and the Word was God, by Whom all things*
 ib. 14. *were made.* But how dost thou reach it? Because *the*
Word was made Flesh, and dwelt among us. That man
 might eat angels' food, the Creator of the angels *was*
 made man. Therefore, *Sing praises unto His Name, for*
He is sweet. If ye taste, sing praises; if ye have tasted
 how sweet the Lord is, sing praises; if that which ye have
 tasted has a good savour, praise it; who is so unthankful to
 cook or purveyor, as not to return thanks by praising what
 he tastes, if he be pleased by any food. If we are not
 silent on such occasions, shall we be silent concerning Him,
 Who has given us all things? *Sing praises unto His Name,*
for He is sweet.

6. Now hear of His works. Ye have striven perchance to
 see the Good of all good, the Good from which all good
 things come, the Good without which nothing else is good,
 and the Good which is good without other things; ye have
 striven to use it; and perchance in straining the sight
 of your minds, you have found yourselves wanting. For
 thus I gather from myself, such are my feelings. But if
 there be any one, as may be, and well may be, stronger in
 this mental sight than I, who fixes the gaze of his heart
 for long on that which is, let him praise as he can, let him
 praise as we are not able. Still, thanks be to Him, who
 hath tempered His own praise in this Psalm, so that both
 strong and weak may assay it. For in the mission of His
 Exod. 3, servant Moses, when He said, I AM THAT I AM, and *thou*
 14. *shalt say to the sons of Israel, HE WHO IS hath sent me to*
you; since it is difficult for the human mind to conceive the
 fact of His special Being, and a man was sent to men,
 though not by man; forthwith God tempered His praise,
 and said this of Himself, which could sweetly be appre-
 hended; He would not abide in that praise which the
 ib. 15. worshipper could not attain to. *Go,* said he, *tell the*
sons of Israel, The God of Abraham, and the God of Isaac,

and the God of Jacob, hath sent me to you. *This is My Name* V. 3.
for ever. Seeing, O Lord, Thou hast that former Name, because Thou hast also said, I AM: HE WHO IS, *hath sent me to you*; why didst Thou forthwith change Thy Name so as to say, *The God of Abraham, and the God of Isaac*, Exod. 3,
and the God of Jacob? Does not the force of it seem to ^{6.} you to answer and say, That I said, I AM THAT I AM, is true, but thou dost not comprehend it; that I said, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*, is true, and thou dost understand it? That I Am that I Am, belongs to Me; but that I am the God of Abraham, and the God of Isaac, and the God of Jacob, belongs to thee. And if thou art unable to see what I am to Myself, understand what I am to thee. And that no one may think that what God said, I AM THAT I AM, and, HE WHO IS, *hath sent me unto you*, is His only Eternal Name, but that what He said, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*, is His temporal Name, God took not care when He said, I AM THAT I AM, *and He Who Is hath sent me to you*, to say that this His Name is eternal; for though He said not this, it would be so understood. For He is, and truly is, and for the very reason that He truly Is, He Is without beginning or end. But as for man He is, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*; lest men should feel anxiety, because this is not eternal but temporal, He hath assured us, that He leads us to eternal life out of temporal things. *This, He says, is My Name for ever*, not because Abraham or Isaac or Jacob are eternal, but because God makes them eternal afterwards for ever. They had indeed a beginning, but shall have no end.

7. In Abraham, Isaac, and Jacob, understand His whole church, understand the whole seed of Israel; but all the seed of Israel is not alone that of the flesh, but that also which is of faith. For the Apostle spake to the Gentiles, to whom he said, *If then ye be Christ's, then are ye* Gal. 3,
Abraham's seed, heirs according to the promise. We then are ^{29.} all blessed in the God of Abraham and Isaac and Jacob. He blessed indeed a certain tree, and created it an olive, as the Apostle has said, even the holy Patriarchs, from

PSALM whence the people of God grew ; but this olive was pruned,
CXXXV. not cut down, and from thence the proud branches were broken off, that is, the blasphemous and impious people of the Jews. Yet good and useful branches remained, for from thence were the Apostles. And as some useful branches had been left, by God's mercy the wild olive of the Gentiles was grafted in, to whom the Apostle said, *But thou when thou wast a wild olive wert grafted among them, and wert made a partaker of the fatness of the olive-tree. Boast not thyself against the branches. But if thou boastest, thou bearest not the root, but the root thee.* This is the one tree

Rom.
11, 17.
18.

which belongeth to Abraham and Isaac and Jacob, and, which is more, the grafted wild-olive belongeth more to Abraham and Isaac and Jacob, than the branches which were broken off. They by reason of the breaking off are not there now ; but the wild-olive was not once, and is now. They deserved to be broken off by reason of their pride ; that gained grace to be grafted in by its humility. They lost the root, that retains it. Since then ye are called the Israel of God, the Israel who belongeth to God, do not thereafter make yourselves strange to Him. Ye were a wild-olive, but now ye are an olive, partakers of the fatness of the olive. For would ye know how the wild-olive has been grafted into Abraham and Isaac and Jacob ; lest ye think yourselves not to belong to this olive, because ye belong not to the seed of Abraham according to the flesh ? When the Lord wondered at the faith of that Centurion, who was not of the people of Israel, but of the people of the Gentiles ; *Wherefore*, saith He, *I tell you, that many shall come from the east and west.* Behold now the wild-olive in the hand of the grafter. *Many shall come from the east and the west.* We see what bears that which is to be grafted in, let us see where He grafteth it. *And they shall sit down*, He says, *with Abraham, Isaac, and Jacob in the kingdom of heaven.* We see both what He grafted, and where He grafted it. What saith He of the proud natural branches. *But the children of the kingdom shall go into outer darkness, there shall be wailing and gnashing of teeth.* The fact was foretold, the fact was accomplished.

Matt. 8,
11.

8. Therefore, *Sing praises to the Lord, for He is sweet.*

And note what He hath done for us. *For the Lord hath chosen Jacob to Himself, Israel for His own possession.* V.F.R.
4. 5.
 Praise Him, sing praises to Him, because He hath done these things. I say such words as ye can comprehend. The other nations He put under the Angels; *the Lord chose Jacob for Himself, Israel for His own possession.* He made His own people the field which He cultivated, which He sowed Himself; although He made all nations, He committed the others to the Angels; this He designed to be possessed and preserved by Himself, this people, this Jacob. By its merits, or of His own grace? He says of them who are not yet born, *The elder shall serve the younger*: so Rom. 9, says the Apostle. What merit could they who are not yet ^{12.} born possess, before either of them had done either good or evil? Let not Jacob therefore extol himself, let him not boast himself, or ascribe it to his own merits. He was known before, predestinated before, elected before, not elected for his own merits, but found out, and gifted with life by the grace of God. So with all the Gentiles; for how did the wild-olive deserve, that it should be grafted in, from the bitterness of its berries, the barrenness of its wildness? It was the wood of the wilderness, not of the Lord's field, and yet He of His mercy grafted the wild-olive into the (true) olive. But up to this time the wild-olive was not grafted in, since *the Lord chose Jacob to Himself, and Israel for His own possession.*

9. And what says the Prophet? *Because I have known* v. 5.
that the Lord is great. With mind flying upward, raised above the flesh, passing beyond the creature, he knew that the Lord is great. Not all can know by seeing; let them praise what He hath done. *(The Lord) is sweet, the Lord hath chosen Jacob to Himself, Israel for His own possession.* Hence too praise Him. For further, *I have known that the Lord is great.* The Prophet spoke who entered into the ² sanctuary of God, who heard by chance unspeakable words, ^{12, 4.} which it is not lawful for man to utter; who said what could be said to man, who reserved to himself what could not be said. Let him then be heard as far as we can, and believed where we cannot. Let him be heard as far as we can, *Because the Lord hath chosen Jacob to Himself, Israel for*

PSALM CXXXV. *his own possession; let him be believed as far as we cannot, because he himself knew that the Lord is great. If we should say to him, we ask thee, explain to us His greatness; would he not perchance answer us, He whom I see is not so very great, if He be able to be expounded by me. Let him then return to His works, and tell us. Let him hold in his conscience the greatness of God, which he has seen, which he has committed to our faith, whither he could not lead our eyes, and enumerate some of the things which the Lord hath done here; that unto us, who cannot see His greatness as he can, He may become sweet through the works of His which we can comprehend. Because, says he, I know that the Lord is great, and our God is above all gods. What gods? As the Apostle says,*

1 Cor. 8, 5. 6. Though there be who are called gods in heaven and in earth, as there are gods many, and lords many; but to us there is one God, the Father, from Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him. Men may be called gods. For it

Ps. 82, 1b. 6. is said, God stood in the congregation of gods. It is said, I have said, Ye are gods, and all the sons of the Highest; is not God above men? But what is there great in this, if God is above men? God is also above Angels, because the Angels did not make God, but God made the Angels; and He Who made all things must needs be above all which He has made. He therefore knowing the greatness of the Lord, and seeing Him to be above every creature, not merely corporeal but spiritual, says, He is a great King above all gods, He is the highest God, Who has no god above Him. Let him tell us His works. They are understood.

v. 6. 10. All whatsoever the Lord willed, He made in the heaven, and in the earth, in the sea, and in all its deep places. Who can comprehend these things? Who can enumerate the works of the Lord in the heaven and earth, in the sea, and in all deep places? Yet if we cannot comprehend them all, we should believe and hold them without question, because whatever creature is in heaven, whatever is in earth, whatever is in the sea and in all deep places, has been made by the Lord, because all that He

willed, that He made, in heaven and earth, in the sea, and in all deep places, as we have just now said. He was not forced to make all that He made, but all that He willed He made. His will was the cause of all things which He made. Thou makest a house, because if thou didst not make it, thou wouldest be left without habitation : necessity compels thee to make a home, not free-will. Thou makest a garment, because thou wouldest go about naked if thou didst not make it ; thou art therefore led to making a garment by necessity, not by free-will. Thou plantest a mountain with vines, thou sowest seed, because if thou didst not do so, thou wouldest not have food ; all such things thou doest of necessity. God has made things of His goodness. He needed nothing that He made ; and therefore *He hath made all things that He willed.*

11. Dost thou think, 'we too have what we do of free-will?' The things we have spoken of, we do of necessity, because if we did not do them, we should be needy and helpless. Do we find any thing which we do of free-will? We do indeed, when we praise God, through loving Him. This indeed thou doest of free-will, when thou lovest that which thou praisest ; for this is not of necessity, but because it pleaseth thee. Therefore God pleaseth the just and His saints even when He scourgeth them. When He displeaseth all the unjust, He pleaseth them ; and though they are subject to his rod, though in toils, in labours, in wounds, in want, they praise God ; He displeaseth them not, though He even torment them. This is free love, not for the receipt of specified pay, because God Himself will be thy highest reward, Whom thou lovest freely, and so oughtest to love, as not to cease to desire Him for thy reward, as Him Who alone can satisfy thee ; as Philip desired Him, when He said, *Shew us the Father, and it satisfieth us.* Rightly, ^{John 14,} because we do this of free-will, and we ought to do this of free-will, because we do so of our pleasure ; we do so of our love, because though we be chastened by Him, He never ought to displease us, for He is always just. Thus spoke His worshipper, *Upon me, O God, are Thy vows, which I will pay, of praise to Thee.* And in another place, *I will offer Thee free-will offerings.* What means, *I will offer*

VER.
6.

Ps. 56,
12.
Ps. 54, 6.

PSALM CXXXV. *Thee free-offerings?* I will freely praise Thee. For He saith, *The sacrifice of praise shall glorify Me.* If thou wert compelled to offer thy Lord a sacrifice, pleasing and acceptable to Him, as formerly sacrifices were vowed for a shadow

of things to come, perchance thou wouldest not find a fitting bull in thy herds, or a he-goat in thy goats worthy of the altar of the Lord, or a ram in thy sheepfolds a worthy victim for thy Lord; and not finding them, thou wouldest be troubled what to do, and wouldest perchance say to God, I would and had not. Canst thou say of praise, I would and had not? The very wish is praise. God seeketh not words from thee, but the heart. Lastly, thou mayest say, I had no tongue. If any one by sickness be dumb, he has no tongue, but he has praise. For if God had ears of flesh, and needed the sound of thy body, as long as thou remainest without a tongue, thou wouldest remain without praise. But now, as He seeketh for the heart, looketh into the heart, is the witness, the judge, the approver, the helper, the giver of the crown within, it is enough that thou open

Rom.10, thy will. When thou canst, *thou confessest with thy mouth*
10. *to salvation*; when thou canst not, thou *believest with the heart to justification*. Thou praisest with the heart, blesest with the heart; with the heart thou placest sacred victims

Luke 2, on the altar of conscience, and the answer to thee is, *Peace*
14. *on earth to men of good will.*

12. That God then, Who is omnipotent, did whatsoever *He willed in the heaven and earth*, thou doest not all thou willest in thine own house. He did whatsoever He willed in the heaven and earth: do thou do all that thou willest even in thy field. Thou willest many things, but canst not do all thou wishest in thy own house. Thy wife perchance gainsays thee, thy children gainsay thee, sometimes even thy slave contumaciously gainsays thee, and thou doest not what thou willest. But thou sayest, I do what I will, because I punish the disobedient and gainsayer. Even this thou doest not when thou willest. Sometimes thou wouldest punish, and canst not; sometimes thou threatenest, and diest before thou doest what thou threatenest. Do we think thou doest in thyself what thou willest? Dost thou bridle all thy lusts? Perchance thou dost; dost thou even bring about,

that the lusts thou bridlest do not rise up? Verily thou wishest this, not to be vexed with the importunity of thy ^{VER. 7.} lusts, and yet, *the flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot do the things ye would.* ^{Gal. 5, 17.} Thou doest not in thyself the things thou wouldest. *But our God did whatsoever He would, in the heaven and earth.* May He give thee grace, that thou mayest do in thyself what thou willest, for except by His help, thou doest not in thyself what thou willest. Moreover, when he could not do in himself what he would, who said, *The flesh lusteth against the spirit and the spirit against the flesh, so that ye cannot do the things ye would;* when he bewailed himself, saying, *I delight in the law of God,* ^{Rom. 7, 22. 23.} *after the inner man, but I see another law in my members warring against the law of my mind, and making me captive to the law of sin, which is in my members;* because, not only in his house, not only in his field, but in his flesh, and even in his spirit, he fulfilled not what he would; he cried to God, *Who did whatsoever He would in heaven and earth;* and said, *Wretched man that I am, who shall deliver me from the body of this death!* ^{Ib. 24.} And as if He Who is good, He Who is sweet, had answered him, straightway he adds, *Thanks be to God, through Jesus Christ our Lord.* ^{Ib. 25.} Love therefore this Sweetness, praise this Sweetness. Understand hereby God, *Who did whatsoever He would in the heaven and earth;* He will do in you also what ye will; by His help ye shall fulfil your will. But while ye cannot, confess to Him; when ye shall be able, give Him thanks; when ye fall, cry to Him; when ye are raised up, be not high-minded. He therefore *did whatsoever He would in heaven and earth, in the sea, and in all deep places.*

13. *Raising the clouds from the ends of the earth.* ^{ver. 7.} We see these works of God in His creation. For the clouds come from the ends of the earth to the midst thereof, and rain; thou scannest not whence they arise. Hence the prophet signifies this, from *the ends of the earth*, whether it be from the bottom, or from the circumference of the ends of the earth, whencesoever He wills He raises the clouds, only from the earth. *He hath made lightnings into rain.* For

PSALM lightnings without rain would frighten thee, and bestow
CXXXV. nothing on thee. *He maketh lightnings unto rain.* It lightens, and thou tremblest; it rains, thou rejoicest. *He hath made lightnings unto rain.* He Who terrified thee, Himself causest that thou shouldest rejoice. *Who bringeth the winds out of His treasures,* their causes are hidden, thou
 John 3, knowest not whence they come. When the wind blows,
 8. thou feelest it; why it blows, or from what treasure of His wisdom it is brought forth, thou knowest not; yet thou owest to God the worship of faith, for it would not blow unless He had bidden Who made it, unless He had brought it forth Who created it.

14. We see therefore these things in that work of His; we praise, we marvel at, we bless God; let us see what He has
 ver. 8. done among men for His people. *Who smote the first-born of Egypt.* But withal those divine doings are told which thou mightest love, those are not told which thou mightest fear. Attend, and see that also when He is angry, He doeth
 ver. 9. what He willeth. *He smote the first-born of Egypt, from man even unto beast. He sent signs and wonders into the midst of thee, O Egypt!* Ye know, ye have read what the hand of the Lord did by Moses in Egypt, to crush and cast down the proud Egyptians, *on Pharaoh and on all his servants.* Little did He in Egypt: what did He after His
 ver. 10. people was led out thence? *Who smote many nations,* who possessed that land, which God willed to give His
 ver. 11. people. *And slew mighty kings, Sehon king of the Amorites, and Og the king of Bashan, and all the kingdoms of Canaan.* All these things which the Psalm records simply, do we read likewise in others of the Lord's books, and there the hand of the Lord is great. When thou seest what has been done to the wicked, take heed lest it be done to thee. For such things were done to them, that thou mightest pass by and not follow them, and not suffer such things. Yet see that the rod of the Lord is over all flesh. Do not think that thou art not seen when thou sinnest; do not think thou art despised; do not think that the Lord sleepeth; take note of the examples of God's benefits; when thou thinkest of these things, and when thou thinkest on God's vengeance, fear. He is Almighty, both to comfort and to

chastise. Therefore are these things useful when they are read. But when the good man sees what the wicked has suffered, let him cleanse himself from all iniquity, lest he fall into a like punishment, a like chastisement. Then ye have thoroughly understood these things. What did God then? He drove out the wicked, *And he gave their land* VER. 12. *for an inheritance, even an inheritance to Israel His servant.*

15. Then follows the loud cry of His praise. *Thy* VER. 13. *Name, O Lord, is for ever and ever*, after all these things which Thou hast done. For what do I see that Thou hast done? I behold Thy creation which Thou hast made in heaven, I behold this lower part, where we dwell, and here I see Thy gifts of clouds, and winds, and rain. I regard Thy people; Thou leddest them from the house of bondage, and didst signs and wonders upon their enemies. Thou punishedst those who caused them trouble, Thou dravest the wicked from their land, Thou killedst their kings, Thou gavest their land to Thy people: I have seen all these things, and filled with joy have said, *Lord, Thy Name is for ever and ever.*

16. We see these things according to the literal meaning of what is written, we know and praise them. But if they have a further meaning, let me not be burdensome while I expound them according to my ability. For behold among men can I discern, that He did whatsoever He willed in the heaven and earth. By the sky of heaven, I understand spiritual men; by the earth, carnal; for of these two, heaven and earth, consists the Church of God, and preaching belongeth to spiritual men, obedience to carnal ones. For *the heavens declare the glory of God, and the firmament proclaims His handy-work.* For were not the people of God the earth of God, the Apostle would not have said, *Ye are God's building, God's husbandry; as a wise architect, I lay the foundation, another buildeth upon it.* Therefore we are the building of God, and the field of God. *Who, he, planteth a vineyard, and receiveth not of the fruit thereof? I have planted, Apollos watered, but God gave the increase.* So in His Church, among His preachers, among His people, just as in earth and heaven, He did whatsoever He willed.

- PSALM CXXXV.** Not alone in them. He did whatsoever He willed in the sea, and in all deep places. The sea is all unbelievers, all who do not yet believe; and He hath done whatsoever He would among them; for unbelievers rage not, unless they be permitted, nor are they punished, when they are obstinate, unless He command Who has made all nations. Suppose it is sea, and not land, is it the less subject to the power of God Almighty? *He did whatsoever He would on the sea, and in all deep places.* What are the deep places? The hidden hearts of mortals, the deep thoughts of men. And
- Ps. 11, 5.** how does God do there what He willeth? Because *the Lord trieth the just and the wicked; for he who loveth iniquity, hateth his own life.* And where doth He try him? It is
- Wisd. 1, 9.** written elsewhere, *For inquisition shall be made into the thoughts of the ungodly.* Therefore He hath done whatsoever He would in all deep places. The good heart lies hid, the evil heart lies hid; there is a deep place in the good heart, and in the bad; but these things are naked before God, from Whom nothing is hid. He cheers the good heart, He torments the evil. Therefore He hath done all that He would in the sky and earth, in the sea, and in all deep places.
- ver. 7.** 17. *Raising the clouds from the ends of the earth.* What clouds? The preachers of the word of His Truth. Of which clouds in another place, when angry with His vineyard, He
- Is. 5, 6.** says, *I will order My clouds that they rain no rain upon it.* And it is a small thing that He raised the clouds from Jerusalem and Israel, which He sent to preach His Gospel
- Ps. 19, 4.** in the whole world; of which clouds it is said, *Their sound is gone out into every land, and their words into the ends of the world.* This is a small thing; but since the Lord Himself
- John 24, 14.** saith, *This Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall be the end, He raiseth the clouds from the ends of the earth.* For as the Gospel groweth, whence will be there preachers of the Gospel in the ends of the earth, unless He raise up clouds from the ends of the earth. But what doeth He with the clouds? *He turned lightnings to rain.* He changed threats into pity. After their terror, He watered them. How did He water them after their terror? When God threateneth thee by a Prophet or Apostle, and thou fearest, doth not the

flashing frighten you? But when thou turnest in penitence, VER. 8.
 and admittest that this is done by mercy, the terror of His 8.
 lightning changes to rain. *Who bringeth the winds out
 of His treasures.* I understand the same preachers both
 by clouds and winds, the former by reason of the flesh,
 the latter of the spirit. For clouds are seen, winds are felt
 and not seen. Lastly, since we see that flesh is of the earth,
He bringeth, says He, the clouds from the ends of the world.
 He had declared, whence He brings the clouds. He cometh
 to the winds, and because we know not the spirit of man,
 whence it cometh, *Bringing, He says, the winds out of His* John 3,
treasures. Attend awhile, and ye shall see the rest. 8.

18. *Who smote the first-born of Egypt, from man even* ver. 8.
unto beast. Our first-born is safe by the Lord, because
 He has given it to us. For that punishment is harmful, that Exod.
 blow is too terrible, even the death of the first-born. What is 12, 18.
 our first-born? These moral powers of ours, by which we
 now serve God, are our first-born. We have faith as the
 first-fruits, whence we begin. For He saith to the
 Church, *Thou shalt come and shalt pass through, from the
 beginnings of faith.* And no one begins to live well, save Cant. 4,
 by faith. Our faith therefore is in our first-born. When 8. juxta
 our faith is guarded, other things can follow. For since LXX.
 men are cleansed daily by growing better, and by living
 better, the inner man being renewed day by day, (as the
 Apostle says, *And if our outer man perish, our inner* 2 Cor. 4,
man is renewed day by day,) hence it follows, that our 16.
 first-born faith lives, of which first-born faith the Apostle
 speaks, *but not only they, but we ourselves who have the* Rom. 8,
first-fruits of the Spirit, that is, who give already to God the 23.
 first-fruits of our spirit, that is, faith as our first-born;
*nevertheless, groan in ourselves, waiting our adoption, the
 redemption of our body.* If then it is a great grace of God
 that our faith is preserved, it is a great punishment to slay
 the first-born, when men lose their faith being involved in
 the afflictions of the Church. For they afflict the Church
 when they lose their faith, for affliction is meant by Egypt.
 Whoever therefore afflicts the Church, whoever causes
 offences to the Church, though he be called a Christian,
 yet his first-born is dead. They will be infidel, worthless,

PSALM
CXXXV.
Rev. 3,
1.

they will have name and sign only, but they have buried their first-born in their hearts; so much so, that when thou shalt have said any thing to him about good living, about the hope of eternal life, about the fear of eternal fire, he will mutter to himself; or if he be such as to dare before thee, he turns his face and says, Who hath returned hither from thence? men say to themselves what they will. And yet he is a Christian; but because he afflicts us, his first-born is slain, his faith is dead, and this *from man even unto beast*. I will tell you, brethren, what I mean. I understand that *men* are spiritually meant to be the learned, on account of the rational mind which is man; beasts the unlearned, but yet having faith, else they would not have a first-born. It is the learned who afflict the Church, by creating schism and heresy. Wherefore ye find no faith in them, because they are become Egypt, that is, an affliction to the people of God. Their first-born is slain, they draw after them an unlearned crowd, these are beasts. In this affliction then, wherewith the Church is afflicted, the faith of them who afflict her perishes. The first-born dies of the learned and unlearned, because *God slew the first-born of Egypt from man even unto beast*.

19. *He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.* Pharaoh is the king of the Egyptians. Observe the name, and note how God doeth these things. The king of every nation is the highest one. Egypt is affliction. Pharaoh is^a dispersion. Affliction therefore has dispersion for its king, because they who afflict the Church, are dispersed when they afflict it. For that they may afflict it, they are scattered, as the king leads, the people follow; dispersion goes before, affliction follows. Listen ye, listen ye to these names full of typical meaning and wisdom. You will find not one of these names, which means any good thing, where God hath displayed His wrath.

v. 10.11. 20. *He smote many nations, and slew strong kings.* Tell

^a Pharaoh, פֶּרַע means king in Coptic. St. Augustin appears to have derived this mystical interpretation of the word from the radical meaning of dispersion or division, contained in all words beginning with פֶּר in Hebrew,

and its cognate languages. The word פֶּרַע, is used in the sense of lawless or unbridled in Prov. 29, 18. according to the best interpretation, unless indeed the word is compared with Pharez פָּרֶז.

me, what kings and what nations? *Sehon, king of the Amorites*. Listen to names pregnant with 'sacramental meanings. He slew, says he, *Sehon, king of the Amorites*. Truly He killed them, and now may He slay them from the hearts of His servants, from the temptations of His Church; and may not His hand stop in slaying such kings and such people, for *Sehon* is interpreted the lust of the eyes; the Amorites mean, they who cause bitterness. And here see whether we can understand how these who cause bitterness, have for their king the lust of the eyes. The lust of the eyes cannot but be lying; it has a colour, it has no truth. And now why need we wonder, if they who cause bitterness have such a king, namely, a lying king? For except deceit and lying go before, there would be none to cause bitterness in the Church, for they cause bitterness in that they lie. The lust of the eyes goes before, bitterness follows, as it went before in the devil. For is not the lust of the eyes that which transforms him to an angel of light? God's right hand slay him and them; him lest he tempt, them that they may be purged. For so that king is slain in every man, when he condemneth deception, and loveth the truth. The hand of God ceaseth not to do this. For as He did then verbally, now He doeth spiritually, that He may fulfil what he declared in prophecy. Moreover, He slew another king, and his people. *And Og the king of Basan*. How evil is this one? *Og* means shutting up, *Basan* means confusion. Evil is that king, who shuts up the road to God. For this the devil does; by always bringing forward his falsehoods, by bringing forward his idols, by introducing himself as a friend by means of his fanatical soothsayers, his augurs, diviners, magicians, rites sacred to demons, he shutteth up the way. Wherefore Christ is the means, that the way may be made open, which had been shut up, for by Him one of the redeemed saith, *And in my God I will pass over a wall*; so that the devil is busied in nothing else, but that he may shut up the way, lest men believe in God. For if they believe in God, the way is open, and Christ himself is the Way; but if men believe not in God, the way is shut up. But if it be shut up, because He is not believed, what remains, but that when He comes Who was

VER.
10. 11.
gravid
sacra-
mentis.

1 Cor.
11, 12.

Ps. 18,
29.

John 14,
6.

PSALM CXXXV. not believed, they should be confounded who believed not? Why? Because the shutting up precedes, confusion follows.

The shutting up, as the King goes before; the confusion, as the people follow. They whom he shuts up, that they believe not in Christ, when Christ appears, will all be confounded, and their iniquities will reprove them. Then

Wisd. 5, 8. the wicked in confusion shall say, *what did our pride profit us?* It is a great mystery, my brethren. Scattering is the

king of afflictions, they are scattered that they may be afflicted. A great mystery. The lust of the eyes, that is, deceit, is the prince of them who cause bitterness, for they deceive that they may cause bitterness. Shutting up is the prince of confusion, for they are shut up, that they may not cross over to faith, and when they come before Him in Whom we believe, they will be confounded. *And all the kingdoms of Chanaan God destroyeth.* Chanaan means, Ready for Humbling; Humbling seemeth to mean something good, but only if it profit, for evil humbling is punishment.

If humbling were not of the nature of punishment, it would

Lukel4, 11. not be said, that he who exalteth himself shall be humbled. For no benefit is conferred on him, since his punishment is

to be humbled. Chanaan therefore is proud now. Every wicked man, every infidel, lifteth up his heart, will not believe in God. But this exaltation is prepared for humbling on the day of judgment; he will be humbled then,

Rom. 9, 22. when he willeth not. For there are vessels of wrath, which are made ready for destruction. Let them exalt themselves

now, babble, raise themselves above the faithful, scoff at the faithful, revile Christians; let them say, 'These are old wives' tales, which they prate of the day of judgment.' That haughtiness of theirs is prepared for humbling. When the Judge has come, whose advent was before laughed at, then he who now is proud shall be brought low, not to his good, but to his punishment. But he is not yet humbled, he is being made ready for it, that is, he is getting ready for damnation, getting ready for the slaughter.

21. All these things then did God overthrow, in the body at that time, when our fathers were led out of the land of Egypt, in the spirit now. Nor does His Hand cease until the end. Therefore deem not that these mighty deeds of God

were then finished and have ceased. *Thy Name, O Lord*, he says, *is for ever*. That is, Thy loving-kindness ceaseth not, Thy hand ceaseth not for ever from doing these things, which then Thou didst afore declare in a figure. For *all these things happened unto them in a figure, but they are written for our admonition, on whom the end of the ages is come*. O Lord, *Thy Memorial is from generation to generation*. One generation and another generation; the generation by which we are made the faithful, and are born again by baptism; the generation by which we shall rise again from the dead, and shall live with the Angels for ever. Thy Memorial, O Lord, is above this generation, and above that; for neither doth He now forget to call us, nor then will He forget to crown us. *Thy Memorial, O Lord, is from generation to generation*.

22. *For the Lord hath judged His people*. Verily He hath fulfilled all these things upon the people of the Jews. Have His works at all remained, after He brought His people into the land of promise? Manifestly He will yet judge them. *The Lord hath judged His people, and will be called upon among His servants*. Already hath He judged the people. Save the final judgment, the people of the Jews is judged. What is *judged*? The just are taken away, the unjust are left. But if I lie, or am thought to lie, because I have said, it is already judged, hear the Lord saying, *I have come for judgment into this world, that they who see not may see, and they who see may be made blind*. The proud are made blind, the lowly are enlightened. Therefore, *He hath judged His people*. Isaiah spake the judgment. *And now, thou house of Jacob, come ye, let us walk in the light of the Lord*. This is a small matter; but what follows? *For He hath put away His people, the house of Israel*. The house of Jacob is the house of Israel; for he who is Jacob, the same is Israel. Ye know the holy Scriptures, and I think you remember, that the same Jacob, when he saw an Angel wrestling with him, received the name of Israel. It is therefore one man, whether it be Jacob or Israel, and one person: the house of Jacob and the house of Israel, one nation, one people; this he invites, that sends away. And of a surety already thou hast killed Christ,

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thou house of Jacob, thou hast killed Christ; already thou hast wagged thy head before the cross; hast marked Him as He hung there; hast said, *If He be the Son of God, let Him come down from the Cross.* Already the Physician has prayed for the madmen, *Father, forgive them, for they know not what they do.* Surely already thou hast done all these things; and now believe on Him Whom thou hast slain, drink the Blood which thou hast poured out. And now, thou house of Jacob, I would expound the witness of Isaiah, which he hath said here, *For the Lord hath judged His people, and He will be called upon among His servants.* For He is understood to judge His people, by separating in that very people of His the good from the bad, the faithful from the unfaithful, the Apostles from the lying Jews. He signified this, as I began to say, when He spake by the Prophet, now after all these ill-doings of thine, O thou house of Jacob, come, let us walk in the light of the Lord. Wherefore do I say to you, *Come, let us walk in the light of the Lord?* Lest by remaining in Judaism, ye come not to Christ. But why? Did not Christ always prophesy there? But now He hath sent away His people, the house of Israel. Come, O house of Jacob, for He hath sent away His people the house of Jacob; come, O house of Israel, for He hath sent away His people the house of Israel. Who hath come, who hath been sent away, save that this is the judgment, that *they who see not may see, and they who see may become blind?* Therefore *the Lord hath judged His people.* Therefore He hath separated them, and will He not find there them whom He may restore to His kingdom? Surely He will find, and *He shall be called upon among His servants.* *He cast not away,* says the Apostle, *His people whom He knew.* And how does he prove this? *For I also am an Israelite.* Therefore God had judged His people, by separating the evil and the good; that is to say, *He shall be called upon among His servants.* By whom? By the Gentiles. For how vast are the nations who have come in by faith. How many farms and desert places now come in to us? They come thence no one can tell how numerously; they would believe. We say to them, What will ye? They answer, To know the glory of God. Believe, my brethren,

John 9,
39.

Rom. 11,
1.

that we wonder and rejoice at such a claim of these ^{VER} rustic people. They come I know not whither, roused ^{15-17.} up by I know not whom. How shall I say, I know not by whom? I know indeed by whom, because He says, *No one cometh to Me, save whom the Father draweth.* John 6, They come suddenly from the woods, the desert, the ^{44.} most distant and lofty mountains, to the Church; and many of them, nay, near all hold this language, so that we see of a truth that God teacheth them within. The prophecy of Scripture is fulfilled, when it says, *And they shall* ^{Is. 54,} *all be taught of God.* We say to them, What do ye long ^{13.} for? And they answer, To see the glory of God. *For all* ^{John 6,} *have sinned, and come short of the glory of God.* They ^{45.} ^{Rom. 3,} ^{23.} believe, they are sanctified, they will to have clergy ordained for them. Is it not fulfilled, *and He will be called upon among His servants?*

23. Lastly, after all that arrangement and dispensation, the Spirit of God turns itself to reproaching and ridiculing those idols, which are now ridiculed by their very worshippers. *The idols of the Gentiles are silver and gold.* v. 15. As God made all these things, Who made whatever He would in heaven and earth, *Who hath judged His people, and will be called upon by His servants,* what can any thing that man maketh be, but an object of ridicule, not adoration? Was He perchance about to speak of *the idols of the Gentiles*, that we might despise them all? was He about to speak of the idols of the heathen, stones and wood, plaster and pottery? I say not these, they are mean materials. I speak of that which they specially love, that which they specially honour. *The idols of the Gentiles are silver and gold.* Surely it is gold, surely it is silver: because silver glitters, and gold glitters, have they therefore eyes, or do they see? As it is silver, as it is gold, it is useful not to the religious, but to the covetous; nay not even useful to the covetous, but useful to him who useth it well, and who gains by spending it celestial treasure. But as these things are senseless, why make ye men of silver and gold to be gods? See ye not that the gods which ye make see not? *They* ^{v. 16. 17.} *have eyes, and will not see; they have ears, and will not hear; they have nostrils, and will not smell; they have a*

PSALM CXXXV. *mouth, and will not speak; they have hands, and will not work; they have feet, and will not walk.* All these things could the carpenter, the silversmith, the goldsmith make, both eyes, and ears, and nostrils, and mouth, and hands, and feet, but he could give neither sight to the eyes, nor hearing to the ears, nor speech to the mouth, nor smell to the nostrils, nor motion to the hands, or going to the feet.

24. And man, thou laughest doubtless at what thou hast made, if thou knowest by Whom thou art made. But of
 v. 18. *them who know not, what is said? All they who make them, and all they who trust in them, are like them.* And ye believe, brethren, that there is a likeness to these idols expressed not in their flesh, but in their inner man. For
 Mat. 11, 15. *they have ears, and hear not.* God calls to them indeed, *He who hath ears to hear, let him hear.* They have eyes, and see not, for they have the eyes of the body, and not the eyes of faith. Lastly, this prophecy is fulfilled among all the nations. See how it hath been said by the prophet. It is nothing allegorical or figurative I mention. Listen to a peculiar, express, simple, plain prophecy, behold its fulfilment.
 Zeph. 2, 11. *The Lord, says he, hath prevailed against them:* so saith the prophet Zephaniah. Against the gainsayers, and rebellious, and them who make martyrs by the murder of the faithful, but know not, against them the Lord hath prevailed. And how hath He prevailed? We shall see in His Church that He hath prevailed. They wished to slay, to destroy a few Christians; they poured out their blood; from the blood of the slain so many rose up, that by them they, the murderers of the Martyrs, were overcome. And now they ask where they may hide their idols, who of yore killed Christians for the sake of their idols. Hath not the Lord prevailed against them? See whether He does what follows. *The Lord hath prevailed against them.* And what did He do?
 Zeph. at sup. *He hath destroyed all the gods of the Gentiles, and every man shall worship Him in his own place, all the isles of the Gentiles.* What is this? Was it not prophesied? Is it not fulfilled? Is it not seen, as it is written? And they who remain have eyes, and see not; have nostrils, and smell not. They perceive not that savour. *We are a good savour of Christ,* as the apostle says every where. What profiteth
 2 Cor. 2, 15.

it, that they have nostrils, and smell not that so sweet savour ^{VER.} of Christ? Truly it is done in them, and truly it is said ^{19. 20.} of them, *All they who make them, and all they who trust in them, are like to them.*

25. But daily do men believe through the miracles of Christ our Lord; daily the eyes of the blind, the ears of the deaf are opened, the nostrils of the senseless are breathed into, the tongues of the dumb are loosed, the hands of the palsied are strengthened, the feet of the lame are guided; sons of Abraham are raised up of these stones, to all of whom be it ^{Matt. 3,} said, *Bless the Lord, ye house of Israel.* All are sons of ^{9.} ^{v. 19.} Abraham; and if sons of Abraham are raised up from these stones, it is plain that they are rather the house of Israel who belong to the house of Israel, the seed of Abraham, not by the flesh, but by faith. *Bless the Lord, ye house of Israel.* But even granting that it is said of that house, and the people of Israel is meant, from thence did the Apostles and thousands of the circumcised believe? *Bless the Lord, ye house^{v. 20.} of Israel; bless the Lord, ye house of Aaron; bless the Lord, ye house of Levi.* Bless the Lord, ye nations, this is, the house of Israel generally; bless Him, ye leaders, this is, the house of Aaron; bless Him, ye servants, this is, the house of Levi. What of the other nations? *Ye that fear the Lord, bless the Lord.*

26. Let us also with one voice say what follows: *Blessed be the Lord out of Zion, who dwelleth in Jerusalem.* Out of Zion is Jerusalem too. Zion is 'watching,' Jerusalem the 'vision of peace.' In what Jerusalem will He dwell now? In that which has fallen? Nay, but in that which is our mother, which is in the heavens, of which it is said, *The desolate hath more children than she which hath a^{Is. 54, 1,} husband.* For now the Lord is from Zion, because we ^{Gal. 4,} ^{27.} watch when He will come; now as long as we live in hope, we are in Zion. When our way is ended, we shall dwell in that city which will never fall, because the Lord dwelleth in her, and keepeth her, which is the vision of peace, the eternal Jerusalem; for the praise of which, my brethren, language sufficeth not; where we shall find no enemy, either within the Church or without the Church, neither in our flesh, nor in our thoughts. For *death shall be swallowed^{1Cor. 15,}* ^{54.}

PSALM CXXXVI. *up in victory*, and we shall be free to see God in eternal peace, being made citizens of Jerusalem, the city of God.

LAT.
CXXXV.

PSALM CXXXVI.

EXPOSITION.

ver. 1. 1. *GIVE thanks unto the Lord, for He is good, for His mercy endureth for ever.* This Psalm contains the praise of God, and all its verses finish in the same way. Wherefore although many things are related here in praise of God, yet His mercy is most commended; for without this plain commendation, he, whom the Holy Spirit used to utter this Psalm, would have no verse be ended. I remember, in the hundred and fifth Psalm, which begins in the same way, because the manuscript which I read had not *for ever*, but, *for ages*¹ *His mercy*, that I enquired what we had better understand. For, in the Greek language, it is written, *εἰς τὸν αἰῶνα*, which may be interpreted, *for ages*, and, *for ever*². But it would be tedious to renew the enquiries I made as best I could in that place. But in this Psalm, the same manuscript has not *for ages*, which most have, but, *for ever His mercy*. Although after the judgment, by which at the end of the world the quick and the dead must be judged, the just being sent into life eternal, the unjust into everlasting fire, there will not afterwards be those, whom God will have mercy on, yet rightly may His future mercy be understood to be for ever, which He bestows on His saints and faithful ones, not because they will be miserable for ever, and therefore will need His mercy for ever, but because that very blessedness, which He mercifully bestows on the miserable, that they cease to be miserable, and begin to be happy, will have no end, and therefore *His mercy is for ever*. For that we shall be just from being unjust, whole from being unsound, alive from being dead, immortal from being mortal, happy from being wretched, is of His mercy. But this that we

Ps. 106.
1.

¹ in sœ-
culum.

² in æter-
num.

Mat. 25.
46.

shall be, will be for ever, and therefore *His mercy is for ever*. Wherefore, *give thanks to the Lord*; that is, praise the Lord by giving thanks, *for He is good*: nor is it any temporal good you will gain from this confession, for, *His mercy endureth for ever*; that is, the benefit which He bestows mercifully upon you, is for ever. The expression, *for He is good*, in the Greek is ἀγαθός; not as in the hundred and fifth Psalm, for there 'He is good,' in Greek is χρηστός. And so some have expounded the former, 'Since He is sweet.' For ἀγαθός is not good any how, but good most excellently.

2. Then follows, *Give thanks to the God of gods, for His mercy endureth for ever*. *Give thanks to the Lord of lords,* ver. 2. ver. 3. *for His mercy endureth for ever*. We may well enquire, Who are these gods and lords, of whom He Who is the true God is God and Lord? And we find written in another Psalm, that men even are called gods; as it is, *God stood in the congregation of the gods, He discerneth between the gods*. Ps. 82, 1. And a little afterwards, *I have said, Ye are gods, and all children of the High One; but ye shall die like men, and fall as one of the princes*. Ib. 6. 7. The Lord even takes note of this testimony in the Gospel, saying, *Is it not written in your Law, I have said, Ye are gods? If He called them gods, for whom the word of God was sent, and the Scriptures cannot be broken, how say ye, Thou blasphemest, because I said, I am the Son of God?* John 10, 34. It is not therefore because they are all good, but because the word of God came to them, that they were called gods. For were it because they are all good, He would not thus distinguish between them. For when He said, *God standeth in the congregation of gods*, He does not say, He distinguishes between God and men, as if He shewed what was the difference between gods and men; but He saith, *He judgeth between the gods*. Then follows, *How long do ye judge iniquity!* and the rest, Ps. 82, 2. which He says certainly not to all, but to some, because He saith it in distinguishing, and yet He distinguisheth between the gods.

3. But it is asked, If men are called gods to whom the word of the Lord came, are the Angels to be called gods, when the greatest reward which is promised to just and

PSALM CXXXVI. holy men is the being equal to Angels? In the Scriptures I know not whether it can, at least easily, be found, that the Angels are openly called gods; but when it had been said of the Lord God, *He is terrible, above all gods*, he adds, as Ps. 96,⁴ by way of exposition why he says this, *for the gods of the heathen are devils*. Over such gods as these, he says, that the Lord is terrible among His holy places, the heavens which He hath made, from which the devils are frightened. For so it follows. *But the Lord made the heavens*. It is not therefore the gods without addition; but the gods of the Gentiles are devils; but above He says, *He is terrible above all gods*. He does not say, above all the gods of the Gentiles, although He would have this understood, by adding what follows, *For the gods of the Gentiles are devils*. It is said that this is not the reading in Hebrew, but *the gods of the Gentiles are idols*. If this be true, much the more must the Seventy be believed to have interpreted by the Divine Spirit, the same Spirit as He by whom these things were said in the Hebrew. For by the working of the same Spirit this also should be said which was said, *The gods of the Gentiles are devils*, that we might understand what had been expressed in the Hebrew, *the gods of the Gentiles are idols*, meaning rather the devils which dwell in the idols¹. For as regards images, which in Greek are called idols, a name we now use in Latin, they have eyes and see not, and all the other things which are said of them, because they are utterly without sense; wherefore they cannot be frightened, for nothing which has no sense can be frightened. How then can it be said of the Lord, *He is terrible above all gods, because the gods of the Gentiles are idols*, if the devils which may be frightened are not understood to be in these images. Whence also the Apostle says, *We know that an idol is nothing*. This refers to its earthly senseless material. But that no one may think, that there is no living and sentient nature, which delights in the Gentile sacrifices, he adds, *But what the Gentiles sacrifice, they sacrifice to devils, and not to God: I would not have you partakers with devils*. If therefore we never find in the divine words that the holy Angels are called gods, I think the best reason is, that men may not be induced by the name to pay

¹ simulacrum
εἰδωλον

¹ Cor. 8, 4.

¹ Cor. 10, 20.

that ministry and service of religion (which in Greek is called λειτουργία or λατρεία) to the holy Angels, which neither ^{VER. 4. 5.} would they have paid by man at all, save to that God, Who is the God of themselves and men. Hence they are much more correctly called Angels, which in Latin is 'Nuntii,' that by the name of their function, not their substance, we may plainly understand that they would have us worship the God, Whom they announce. The whole then of that question the Apostle has briefly expounded, when he says, *For though there be who are called gods,* ^{1 Cor. 8, 5. 6.} *whether in heaven or in earth, as there are gods many and lords many; yet we have one God the Father, from Whom are all, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him.*

4. Let us therefore give thanks to the God of gods, and the Lord of lords, for His mercy endureth for ever. *Who* ^{ver. 4.} *alone did wonderful things.* As at the last part of every verse, it is written, *For His mercy endureth for ever*, so we must understand at the beginning of each, though it be not written, *Give thanks.* Which indeed in the Greek is very plain. It would be so in Latin, if our translators had been able to make use of that expression. Which indeed they could have done in this verse, if they had said, 'To Him Who doeth' wonderful things.' For where we have, *Who did* ^{facienti mirabili.} *wonderful things*, the Greek has τῷ ποιῶντι, where we must necessarily understand, *give thanks.* And I would they had added the pronoun, and said to Him, *Who did*, or to Him *Who doeth*, or to Him *Who made sure*; because then one might easily understand, *let us give thanks.* For now it is so obscurely rendered, that He who either knows not or cares not to examine a Greek manuscript may think, *Who* ^{ver. 5.} *made the heavens, Who made sure the earth, Who made the luminaries, for His mercy endureth for ever*, has been so said, because He did these things for this reason, *because His mercy endureth for ever*: whereas they, whom He has freed from misery, belong to His Mercy: but not that we should believe that He makes sky, earth, and luminaries, of His Mercy; since they are marks of His Goodness, Who ^{Gen. 1,} created all things very good. For He created all things, that ^{31.} ^{Wisd. 1,} they might have their being; but it is the work of His Mercy, 14.

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to cleanse us from our sins, and deliver us from everlasting misery. And so the Psalm thus addresses us, *Give thanks unto the God of Gods, give thanks unto the Lord of Lords.* Give thanks to Him, *Who alone doeth great wonders*; give thanks to Him, *Who by His wisdom made the heavens*; give thanks to Him, *Who stretched out the earth above the waters*; give thanks to Him, *Who alone made great lights.* But why we are to praise, he setteth down at the end of all the verses, *for His mercy endureth for ever.*

5. But what meaneth, *Who alone doeth great wonders*? Is it because many wonderful things He hath done by means of angels and men? Some wonderful things there are which God doeth alone, and these he enumerates, saying,
v. 5—7. *Who by His wisdom made the heavens, Who stretched out the earth above the waters, Who alone made great lights.* For this reason did he add *alone* in this verse also, because the other wonders which he is about to tell of, God did by means of man. For having said, *Who alone made great*
v. 8. 9. *lights*, he goes on to explain what these are, *the sun to rule the day, the moon and stars to govern the night*; then he begins to tell the wonders which He did by means of angels
v. 10. and men; *Who smote Egypt with their first-born*, and the rest. The whole creation then God manifestly made, not by means of any creature, but *alone*; and of this creation he hath mentioned certain more eminent parts, that they might
¹ intelligibiles
cælos. make us think on the whole; the heavens we can understand¹, and the earth we see. And as there are visible heavens too, by mentioning the lights in them, he has bid us look on the whole body of the heavens as made by Him.

6. However, whether by what he saith, *Who made the heavens in understanding*, or, as others have rendered it, *in intelligence*, he meant to signify, the heavens we can understand, or that He in His understanding or intelligence; that is, in His wisdom made the heavens, (as it is elsewhere
Ps. 104, 24. written, *in wisdom hast Thou made them all*,) implying thereby the only-begotten Word, may be a question. But if it be so, that we are to understand that *God by His wisdom made the heavens*, why saith He this only of the heavens, whereas God made all things by the same wisdom? Is it that it needed only to be expressed there, so that in

the rest it might be understood without being written; so that he means to say, *Who by His wisdom made the heavens: Who laid out the earth above the waters*, here understanding, by His wisdom: *Who alone made great lights; the sun to rule the day, the moon and stars to govern the night*, that is, by His wisdom. How then could it be alone, if in understanding or in intelligence means by His wisdom, that is, by the only-begotten Word? Is it that, inasmuch as the Trinity is not three Gods, but one God, he states that God made these things alone, because He made not creation by means of any creature?

7. But what is, *Who laid out the earth above the waters*? For it is a difficult question, because the earth seemeth to be the heavier, so that it should be believed not so much to be borne on the waters, as to bear the waters. And that we may not seem contentiously to maintain our Scriptures against those who think that they have discovered these matters on sure principles, we have a second interpretation to give, that the earth which is inhabited by men, and contains the living creatures of the earth, (which in another way is called *the dry land*, as it is written, *Let the dry land appear; and God called the dry land earth*,) is laid out above the waters because it stands out above the waters which surround it. For when we speak of a city on the sea being built above the waters, it is not meant that the sea is under it in the same way as the waters are under the chambers of caverns, or under ships sailing over them; but it is said to be above the sea, because it stands up above the sea below it. Thus Pharaoh is said to have gone out over the water, (for so it is in the Greek, where some Latin versions have, *to the water*,) and the Lord sat on the well, because both were higher than the river and the well, the one beside the river, the other beside the well.

8. But if these words further signify something else which more closely concerns us, God by His wisdom made the heavens, that is, His saints, spiritual men, to whom He has given not only to believe, but also to understand things divine; those who cannot yet attain to this, and only hold their faith firmly, as being beneath the

VER.
7-10.

Gen. 1,
9. 10.

Exod. 7,
15.
LXX.
ἐπὶ τὸ
ὕδωρ.
John 4,
6.

PSALM heavens, are figured by the name of earth. And because
 CXXXVI. they abide with unshaken belief upon the baptism they
 have received, therefore it is said, *He laid out the earth
 above the waters.* Further, since it is written of our Lord
 Col. 2, 3. Jesus Christ, that *in Him are hid all the treasures of
 wisdom and knowledge,* and that these two, wisdom and
 knowledge, differ somewhat from one another is testified by
 other utterances of Scripture, especially in the words of
 holy Job, where both are in a manner defined; (for he
 saith, *But unto man He said, Behold, the fear of the Lord,
 that is wisdom, and to depart from evil is understanding;*)
 not unsuitably then do we understand wisdom to consist in
 the knowledge and love of That Which ever is and abideth
¹ pietas, unchangeable, Which is God. For where he saith, ^{Vulg.} *piety
 is wisdom,* in Greek is *θεοτίβεια*, and to express the whole of
 this in Latin, we may call it '*Dei cultus*,' (worship of God.)
 But to depart from evil, which he calls knowledge, what else
 Phil. 2, is it but to walk cautiously and heedfully *in the midst of a*
 15. *crooked and perverse generation,* in the night, as it were, of
 this world, that each one by keeping himself from iniquity
 may avoid being confounded with the darkness, distinguished
 by the light of his proper gift. And so, when in a certain
 place the Apostle would shew the harmonious variety of
 graces in men of God, he placed these two in the front rank,
 1 Cor. 12, saying, *To one is given by the Spirit the word of wisdom;*
 8—10. *this I suppose is, the sun to rule the day: to another the
 word of knowledge by the same Spirit; this, the moon.* And
 then I imagine the stars to be in a certain sense mentioned
 in what follows, *To another faith, by the same Spirit; to
 another the gift of healing, by the same Spirit; to another
 the working of miracles; to another prophecy; to another
 discerning of spirits; to another divers kinds of tongues;
 to another the interpretation of tongues;* for there is none
 of these which is not necessary in the night of this world;
 but when it is passed, they will not be necessary, and
 therefore it is said, *to govern the night.* *To govern the day
 and the night,* he says, that there might be the power of
 shining either by day or by night; and in regard of spiritual
 John 1, gifts, this means that *He gave them power to become the*
 12.

sons of God. *Who smote Egypt with their first-born.* He ^{VER.} smote too the world, with the things which are held chief in 11—27. the world.

9. *Who brought out Israel from the midst of them.* He ^{v. 11.} brought out also His saints and faithful ones from the midst of the wicked. *With a mighty Hand and stretched-out* ^{v. 12.} *Arm.* What more powerful, what more out-stretched, than that of which is said, *To whom is the Arm of the Lord* ^{Is. 53, 1.} *revealed?* *Who divided the Red Sea in two parts.* He ^{v. 13.} divided also in such wise, that the same baptism should be to some unto life, to others unto death. *And brought out* ^{v. 14.} *Israel through the midst of it.* So too He brings out His renewed people through the laver of regeneration. *And* ^{v. 15.} *overthrew Pharaoh and his power in the Red Sea.* He quickly destroyeth both the sin of His people and the guilt thereof by baptism. *Who led His people through the* ^{v. 16.} *wilderness.* Us too He leadeth through the drought and barrenness of this world, that we perish not therein. *Who* ^{v. 17, 18.} *smote great kings, and slew famous kings.* From us too He smites and slays the deadly powers of the devil. *Sehon* ^{v. 19.} *king of the Amorites,* an 'useless shoot,' or 'fiery temptation,' for so is Sehon interpreted: the king of 'them who cause bitterness,' for such is the meaning of Amorites. *And Og,* ^{v. 20.} *the king of Basan.* The 'heaper-together,' such is the meaning of Og, and, king of 'confusion,' which Basan signifies. For what else doth the devil heap together but confusion? *And gave away their land for an heritage, even an heritage* ^{v. 21, 22.} *unto Israel His servant.* For He giveth them, whom once the devil owned, for an heritage to the seed of Abraham, that is, Christ. *Who remembered us in our low estate, and* ^{v. 23, 24.} *redeemed us from our enemies* by the Blood of His only-begotten Son. *Who giveth food to all flesh,* that is, to the ^{v. 25.} whole race of mankind, not Israelites only, but Gentiles too; and of this Food is said, *My Flesh is meat indeed.* *Give* ^{v. 26, 27.} *thanks unto the God of Heaven, for His mercy endureth for ever.* *Give thanks unto the Lord of lords, for His mercy endureth for ever.* For what he here says, *the God of Heaven,* I suppose that he meant to express in other words what He had before said, *the God of gods.* For what there he subjoined, he has here also repeated. *Give thanks*

PSALM *unto the Lord of lords. But though there be that are*
 CXXXVI. *called gods, whether in heaven or in earth, (as there be*
 1 Cor. *gods many and lords many,) but to us there is but one God,*
 8, 5. 6. *the Father, of Whom are all things, and we in Him; and*
one Lord Jesus Christ, by Whom are all things, and we by
Him; to Whom we confess that His mercy endureth for
ever.

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PSALM CXXXVII.

A Sermon to the People.

I THINK ye have not forgotten, that I brought to your notice, or rather to your recollection, that every one who is trained in the holy Church ought to know of what place we are citizens, and where we are wandering, and that the cause of our wandering is sin, the gift of our return, the remission of our sins, and our justification by the grace of God. Ye have heard and know that there are two cities, for the present outwardly mingled together, yet separated in heart, running together through the course of time until the end; one whose end is everlasting peace, and it is called Jerusalem; the other whose joy is peace in this world, and it is called Babylon. The meanings of these names too ye remember, that Jerusalem means 'vision of peace;' Babylon, 'confusion.' Jerusalem was held captive in Babylon, but not all, for the Angels too are its citizens. But as regards men predestined to the glory of God, to become by adoption joint-heirs with Christ, whom He has redeemed from this very captivity by His own Blood, that this part, I say, of the citizens of Jerusalem are held captive in Babylon on account of sin, but first begin to go forth from thence in spirit by confession of sin and love of righteousness, and then afterwards at the end of the world are to be separated in body also; this we set before you in that Psalm, which we first handled here with you, beloved, which begins thus: *For Thee, O God, a hymn is meet in Sion, and to Thee shall the vow be performed in Jerusalem.* But to-day we have sung, *By the waters of Babylon we sat down and wept, when we remembered Sion.* Observe, that in the former it

Ps. 65,
 1. See
 vol. iii.
 p. 252.
 ver. 1.

is said, *For Thee, O God, a hymn is meet in Sion*; but here, *By the waters of Babylon we sat down and wept, when we remembered Sion, that Sion where a hymn is meet for God.* VER.
1.

2. What then are *the waters of Babylon*? and what is our sitting and weeping in remembrance of Sion? For if we be citizens of Sion, we not only chant this, but do it. If we are citizens of Jerusalem, that is Sion, and in this life, in the confusion of this world, in this Babylon, do not dwell as citizens, but are detained as captives, it befits us not only to chant these things, but also to do them, with affectionate regard, with religious longing for our everlasting city. This city too which is called Babylon hath its lovers, who look for peace in this world, and hope for nothing beyond, but fix their whole joy in this, end it in this, and we see them toil exceedingly for their earthly country: but whosoever live faithfully even therein, if they seek not therein pride, and perishable elation, and hateful boasting, but exhibit true faith, such as they can, as long they can, to whom they can, so far as they see earthly things, and understand the nature of their citizenship, God suffereth them not to perish in Babylon; He hath predestinated them to be citizens of Jerusalem. He understandeth their captivity, and sheweth to them another city, for which they ought truly to sigh, for which they ought to use every endeavour, to win which they ought to the utmost of their power to urge their fellow-citizens, now their fellow-wanderers. Therefore saith the Lord Jesus Christ, *He that is faithful in that which is least, is faithful also in much*; Luke 16,
10. 12. and again He saith, *If ye have not been faithful in that which is another man's, who will give you that which is your own?*

3. However, brethren, observe *the waters of Babylon*. *The waters of Babylon* are all things which here are loved, and pass away. One man, for example, loveth to practise husbandry, to grow rich thereby, to employ his mind therein, thence to gain pleasure: let him observe the issue, and see that what he hath loved is not a foundation of Jerusalem, but a stream of Babylon. Another saith, It is a grand thing to be a soldier: all husbandmen fear those who are soldiers,

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obey them, tremble at them: if I be a husbandman, I shall fear soldiers; if a soldier, farmers will fear me. Madman! Thou hast cast thyself headlong into another stream of Babylon, and that still more boisterous and sweeping. Thou wishest to be feared by thine inferior; fear Him that is greater than thou. He who fears thee may on a sudden become greater than thou, but never will He Whom thou oughtest to fear become less. To be a pleader, saith another, is a grand thing, ever to have clients hanging on the tongue of their eloquent advocate, and from his words looking for loss or gain, death or life, ruin or safety. Thou knowest not whither thou hast cast thyself; this too is another stream of Babylon, and its loud sound is the din of the waters dashing against the rocks. Mark that it flows, it glides on; and if thou markest that it flows and glides on, mark also that it carries things along with it. To traverse the seas, saith another, and to trade, is a grand thing, to know many lands, to make gains from every quarter, never to be obnoxious in thy country to any powerful man, and to feed thy mind with the various habits of the nations thou visitest, and to return enriched with the increase of thy gains. This too is a stream of Babylon; when will thy gains stop? When wilt thou rely upon and be secure in the gains thou makest? The richer thou art, the more fearful wilt thou be. Once shipwrecked, thou wilt come forth stripped of all, and deservedly wilt thou bewail thyself *in the rivers of Babylon*, because thou wouldest not *sit down and weep by the waters of Babylon*.

4. But then other citizens of the holy Jerusalem, understanding their captivity, mark how the natural wishes and the various lusts of men hurry and drag them hither and thither, and drive them into the sea; they see this, and they throw not themselves into the waters of Babylon, but *sit down by the waters of Babylon, and by the waters of Babylon weep*, either for those who are being carried away by them, or themselves whose deserts have placed them in Babylon, but sitting, that is, humbling themselves. *By the waters of Babylon then we sat down and wept, when we remembered Sion*. O holy Sion, where all stands firm and nothing flows! Who hath thrown us headlong into this?

Why have we left thy Founder and thy society? Behold, ^{VER. 1.} placed where all things are flowing and gliding away, scarce one, if he can grasp the tree, shall be snatched from the stream and escape. Humbling ourselves then in our captivity, let us *sit by the waters of Babylon*, let us not dare to plunge ourselves in those streams, nor to be proud and lifted up in the evil and sadness of our captivity, but let us sit, and so weep. Let us sit *by* the waters, not beneath the waters, of Babylon; such be our humility, that it overwhelm us not. Sit *by* the waters, not *in* the waters, not *under* the waters; but yet sit, in humble fashion, talk not as thou wouldst in Jerusalem. There thou wilt stand; for of this very hope another Psalm speaketh, singing thus, *Our feet shall stand in the courts of Jerusalem.* ^{Ps. 122,} There shalt thou be lifted up, if here by penitence and confession thou humble thyself. In the courts then of Jerusalem our feet shall stand, but *by the waters of Babylon we sat down and wept, when we remembered thee, O Sion.* For this reason is it meet that thou weep, for the remembrance of Sion.

5. For many weep with the weeping of Babylon, because they rejoice also with the joy of Babylon. When men rejoice at gains and weep at losses, both are of Babylon. Thou oughtest to weep, but in the remembrance of Sion. If thou weepst in the remembrance of Sion, thou oughtest to weep even when it is well with thee in Babylon. Therefore is it said in a certain Psalm, *I found trouble and sorrow;* ^{Ps. 116,} *then called I upon the name of the Lord.* What meaneth ^{3. 4.} he by saying, *I have found?* He speaketh of some kind of tribulation, as though it were to be sought; he found it, as though he had sought it. And when he had found it, what gained he by finding it? *He called upon the name of the Lord.* Much doth it matter, whether thou findest tribulation, or art found by tribulation. For he saith in another place, *The sorrows of hell found me.* ^{Ps. 18, 5.} What is, *The sorrows of hell found me?* What is, *I found trouble and sorrow?* When sadness suddenly overtaketh thee, through trouble in thy worldly affairs, wherein thou didst delight, when suddenly sadness of her own accord findeth thee, befalleth thee from some point, whence thou didst not think thou couldest be saddened, and thou art made sad,

PSALM then *the sorrows of hell have found thee*. For thou thoughtest
CXXXVII. thyself aloft, whereas thou wast beneath; there hast thou

found thyself beneath, where thou thoughtest thyself aloft. For thou hast found thyself grievously afflicted with sorrow, through sadness at some evil from a quarter where perchance thou hadst presumed thou wouldst not be made sad: *the sorrows of hell have found thee*. But when it is well with thee, when all earthly things smile on thee, none of thy loved ones hath died, no drought or hail or barrenness hath assailed thy vineyard, thy cask hath not grown sour, thy cattle have not failed, thou hast not been dishonoured in any high position of this world wherein thou hast been placed, thy friends all around thee live and preserve their friendship for thee, dependents are not wanting, thy children obey thee, thy slaves tremble before thee, thy wife liveth in harmony with thee, thy house is called happy,—then find tribulation, if in any way thou canst, that, having found tribulation thou mayest *call on the name of the Lord*. Perversely seemeth the word of God to teach that thou shouldst weep in joy, and rejoice in sorrow. Hear it

Rom. 5, rejoicing in sorrow, *We glory*, it saith, *in tribulations*. But
 3. see it weeping in joy, if it have *found tribulation*. Let each one mark his own happiness, wherein his soul hath exulted and puffed itself up in a manner with joy and elated itself, and said, 'I am happy.' Let him mark whether that happiness floweth not on, if he can be sure of it that it remaineth for ever. But if he be not certain, but seeth that that wherein he rejoices floweth, it is a stream of Babylon; let him *sit down by it, and weep*. He will sit down and weep, if he *remember Sion*. O for that peace which we shall see in the presence of God! O for that holy equality with the Angels! O for that vision, that fair sight! Lo, in Babylon fair are the things which hold thee: let them not hold thee, let them not deceive thee. One thing is the solace of the captive, another the joy of the free. *By the waters of Babylon we sat down and wept, when we remembered Sion*.

ver. 2. 6. *On the willows in the midst thereof we hung up our instruments of music*. The citizens of Jerusalem have their *instruments of music*, God's Scriptures, God's commands,

God's promises, meditation on the life to come; but while they are dwelling *in the midst of Babylon*, they *hang up their instruments of music on the willows* thereof. Willows are unfruitful trees, and here so placed, that no good what-ever can be understood of them: elsewhere perhaps there may. Here understand barren trees, growing by the waters of Babylon. These trees are watered by the waters of Babylon, and bring forth no fruit; just as there are men greedy, covetous, barren in good works, citizens of Babylon in such wise, that they are even trees of that region; they are fed there by these pleasures of transitory things, as though watered by *the waters of Babylon*. Thou seekest fruit of them, and no where findest it. When we suffer such men as these, we live among those who are *in the midst of Babylon*. For wide is the difference between *the midst of Babylon* and the outside of Babylon. There are some who are not in the midst of it, that is, are not buried ¹entirely in the lust of the world and the delights thereof. But those who, to speak ^{totā,} ^{Oxf.} ^{Mss.} plainly and briefly, are thoroughly bad, are *in the midst of Babylon*, and are barren trees like the willows of Babylon. When we see them, and find them so barren, that with difficulty do we find in them ought whereby they may be led on to true faith and good works, or to hope of a future life, or to desire to be set free from captivity under mortality, then we know indeed the Scriptures which we should address to them; but, because we find in them no fruit upon which to begin, we turn away our face from them, and say, 'As yet they have no taste nor capacity for them; whatever we say to them, they will consider foolish and contrary.' Therefore by deferring to apply the Scriptures to them, *we hang up our instruments of music upon the willows*. For we hold them not worthy to carry our instruments. We do not therefore insert our instruments into them and bind them to them, but defer to use them, and so hang them up. For the willows are the unfruitful trees of Babylon, fed by temporal pleasures, as by the *waters of Babylon*.

7. And see whether the Psalm do not agree with this. *On the willows in the midst thereof we hung up our instruments of music. For there they that led us captive*

PSALM *demanded of us words of songs, and they that led us away,*
CXXXVII. *an hymn.* They demanded of us words of songs and an

hymn, who led us captive. Who have led us captive, brethren? Whom have we at some time or other experienced as our capturers. Jerusalem of old experienced captivity at the hands of the Babylonians, the Persians, the Chaldeans, and the men of those nations and regions, and that afterwards, not when these Psalms were composed. But we have already told you, beloved, that all things, which according to the letter befel that city, were our examples, and it can easily be proved that we are captives. For we breathe not the air of that our true liberty: we

Wisd. 7, enjoy not the purity of truth, and that wisdom, that remain-
27. *ing in herself maketh all things new.* We are tempted by

the delights of earthly things, and we struggle daily with the suggestions of unlawful pleasures; scarce do we breathe freely even in prayer: we understand that we are captives. But who led us captive? what men? what race? what king? If we are redeemed, we once were captives. Who hath redeemed us? Christ. From whom hath He redeemed us? From the devil. The devil then and his angels led us captive: and they would not lead us, unless we consented. We were led captive. Who our capturers were, I have said. For they are the thieves who wounded the traveller who went down from Jerusalem to Jericho, and left him wounded

Luke 10, and half dead. Him He, our Keeper, that is, Samaritan,
10. (for Samaritan meaneth 'keeper,') whom the Jews found

John 8, fault with, and said, *Say we not well that Thou art a*
48. *Samaritan, and hast a devil?* of which two objections, the one He rejected, the other He accepted: *I,* He answered, *have not a devil:* yet He said not, 'I am not a Samaritan:' for had He not been our Samaritan, our Keeper, verily we had perished:—this Samaritan then, I say, passing by, saw the man left by the thieves hurt and wounded, and, as ye know, took care of him. Just as sometimes under the name of thieves are described those who have inflicted on us the wounds of sins, so, through our consenting to being made captives, are they also called our capturers.

8. *Those then who have led us captive,* the devil and his angels, when have they spoken unto us, and when have they

asked of us the words of songs? what then do we understand? That, when those in whom the devil worketh ask such things of us, he is to be understood to ask, who worketh in them. The Apostle saith, *And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past.* He sheweth that, having been redeemed, he has already begun to come forth from Babylon. But still what saith he yet? That we contend with our enemies. And that we may not wax wroth with men, who attack us with persecutions, the Apostle has diverted our efforts from hatred of men, and guided them to struggle with certain spirits, whom we see not, and yet we contend with them. For he saith, *We wrestle not against flesh and blood, that is, against men, but against principalities, against powers, against the rulers of the darkness of this world.* What means he by '*this world?*' The lovers of this world. These he also calleth *darkness*, that is, unjust, wicked, unbelievers, sinners; whom, when they have come to believe, he congratulateth after this fashion, saying, *Ye were sometime darkness, but now are ye light in the Lord.* So then he has laid down that *we wrestle with those principalities*: they it is who have led us captive.

9. But, just as the devil entered into the heart of Judas, to make him betray his Lord, yet would not have entered, unless he had made room for him; so many evil men from the midst of Babylon, by making room in their hearts for the devil and his angels, so that he may work in them and through them, sometimes ask us, and say to us, 'Explain to us the reason.' So too the heathen generally ask us, 'Explain the reason why Christ came, and what benefit Christ hath been to the human race. Have not matters been worse upon earth since Christ came, and was it not better then with men than it is now? Let the Christians tell us, what good Christ hath brought, wherein they think human affairs more happy, for that Christ hath come. For thou seest that if the theatres and amphitheatres and

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circuses were safe and standing, if no part of Babylon were falling, if men were surrounded by abundance of pleasures, and could sing and dance to lascivious strains, if the impure and whoremongers could indulge their rest in quiet and safety, if a man did not fear famine in his own house who cried out that the dancers should be clothed, if all this went on without discredit, without disturbance, and all these follies could be enjoyed without anxiety, these would be happy times, and Christ would have brought great happiness to human affairs.' But, forasmuch as wickednesses are now being destroyed, in order that that earthly desire being uprooted, the love of Jerusalem may be planted in; forasmuch as bitternesses are being mixed with this passing life, that men may long for the everlasting life; forasmuch as men are being disciplined with scourges, receiving a father's correction, that they may not hereafter receive a judge's sentence; Christ, they say, hath brought nothing good, Christ hath brought troubles. And thou beginnest to tell to one, how much good Christ hath done, and he receives it not. For thou settest before him the example of those who do as ye have just heard in the Gospel, who *sell all that they have, and give to the poor, that they may have treasure in heaven, and follow their Lord*. Thou sayest to him, 'See what Christ hath brought! How many do this, distribute their goods to the needy, and become poor not of necessity, but of free-will, following God, hoping for the kingdom of Heaven.' He mocketh at such men as fools, and saith, 'Is this the good which Christ hath brought, that man lose his own goods, and giving to the needy, remain needy himself?' What then wilt thou do? Thou takest not in the good things of Christ, for another hath filled thee who is the adversary of Christ, to whom thou hast given place in thine heart. Thou lookest back to former times, and those former times seem to thee to have been happier, which were like olives hanging on the tree, swayed by the wind, enjoying their wandering desires like a sort of liberty in the breeze. The time is come for the olive to be put into the press. For they ought not always to hang on the trees: now it is the end of the year. Not without reason are certain Psalms incrimed, 'For the presses:' on the tree is liberty, in the

press, pressure. For when human affairs are being crushed and pressed, thou observest that avarice increaseth: observe also that self-denial increaseth. Wherefore art thou so blind that thou seest the lees flowing down the streets, but not the oil flowing into the vats? Yet is not this without reason: for they who live ill, are generally known, they who turn to God and are cleansed from the filth of evil desires are hidden, for in the press, or rather out the press, the lees openly flow, the oil secretly strains off.

10. At this ye shout, at this ye rejoice, because now ye can *sit down by the waters of Babylon and weep*. But *they who have led us captive*, when they enter into the hearts of men, and ask us by the tongues of them whom they possess, and say to us, *Sing us the words of songs*, give us a reason for the coming of Christ; tell us what is another life: when they say, I will not¹ believe, give me a¹ ^{nolo,} reason why thou biddest me believe. Such an one I answer ^{Mss.} and say, 'Man, how is it that thou wilt not that I bid thee believe? Thou art full of evil desires; if I tell of those good things of Jerusalem, thou takest them not in; thou must be emptied of that wherewith thou art full, that thou mayest be filled with that whereof thou art empty.'

Be not then ready to say ought to such an one: he is willow: he is barren wood. Strike not the instrument of music that it sound; hang it up rather. But he will say, 'Tell me, sing to me, shew me the reason. Art thou not willing for me to learn?' Thou hearest not with good intent; thou knockest not so as to deserve that it be opened to thee. He hath filled thee who hath led me captive: he asketh of me by thee. He is cunning: he asketh craftily: he asketh not to learn, but to blame. Therefore I will not speak to him; *I will hang up my instrument of music*.

11. But what will he yet say? *Sing us the words of songs: sing us a hymn: sing us one of the songs of Sion*. What answer we? Babylon beareth thee, Babylon containeth thee, Babylon nourisheth thee, Babylon speaks by thy mouth, thou knowest not to take in save what glitters for the present, thou knowest not how to meditate on things of eternity, thou takest not in what thou askest. *How shall* ^{ver. 4.} *we sing the Lord's song in a strange land?* Truly,

PSALM CXXXVII. brethren, so it is. Begin to wish to preach the truth in such measure as ye know it, and see how needful it is for you to endure such mockers, persecutors of the truth, full of falsehood. Reply to them, when they ask of you what they cannot take in, and say in full confidence of your holy song, *How shall we sing the Lord's song in a strange land!*

12. But take heed how thou dwellest among them, O people of God, O body of Christ, O high-born band of wanderers, (for thy home is not here, but elsewhere,) lest when thou lovest them who say to thee, *Sing to us the words of songs, sing us an hymn, sing us one of the songs of Sion*, and strive for their friendship, and fearest to displease such men, Babylon begin to delight thee and thou forget Jerusalem. In fear then of this, see what the Psalmist subjoins, see what follows. For the man who sang thus, (and that man are we if we choose,) endured all around him men who asked these questions and allured him with flattery, who chid with biting words and falsely praised him, who asked what they took not in, were unwilling to empty themselves of that wherewith they were full; and being as it were in danger among crowds of such men, he lifted up his mind to the recollection of Sion, and his soul bound itself with a sort of oath, and said, *If I forget thee, O Jerusalem*, amid the speeches of those who hold me captive, amid the speeches of treacherous men, amid the speeches of men who ask with ill intent, asking, yet unwilling to learn.

13. Behold, of this number was that rich man, who asked Mat. 19, the Lord, *Good Master, what shall I do that I may attain* 16. *eternal life?* Did he not in asking about eternal life, ask, as it were, for a *song of Sion?* *Keep the commandments*, said the Lord to him. And he in his pride, when he heard this, said, *All these have I kept from my youth*. And the Lord spake to him *one of the songs of Sion*, and knew that he took it not in; but He gave us an example how that many ask, as it were, counsel concerning eternal life, and praise us so long as we answer what they ask. He gave from him a lesson as though to bid us, that we should afterward say to such men, *How shall we sing the Lord's song in a strange land?* Behold, He saith, *Wilt thou be perfect? Go and sell all that thou hast, and give to the poor, and*

thou shalt have treasure in Heaven, and come, follow Me. VER. 4.
 That he may learn many of the songs of Sion, let him first cast out all hindrances, let him walk without encumbrance, that he may have no burden to weigh him down, and he shall learn somewhat of *the songs of Sion*. But he *went away sorrowing*. Let us say after him, *How shall we sing the Lord's song in a strange land?* He indeed went away, yet the Lord gave hope for the rich. For the disciples were saddened, and said, *Who then can be saved?* And He answered them, *What is impossible for man, is easy for God*. For the rich too have a sort of measure of their own, and have received a song of Sion, a song whereof the Apostle speaketh, *Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy*. And adding what they ought to do, now he toucheth his instrument, and hangeth it not up: *that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life*. Here is that one of the *songs of Sion* which the rich have received; first of all, *not to be high-minded*. For riches puff up; and whom they puff up, those streams sweep away. What then is enjoined to them? Above all, *not to be high-minded*. What riches do, that let them beware of in riches; in riches let them beware of pride. For that is the very evil which riches bring to men not on their guard. For gold is not evil, which God hath made: but the avaricious man is evil, who leaveth the Creator, and turneth to the creature. This then let him first take care, that he be not proud; let him *sit by the waters of Babylon*. For it is said to him, *Be not high-minded*; therefore let him *sit: nor trust in uncertain riches*; therefore let him *sit by the waters of Babylon*; for if he trust in uncertain riches, he is carried away by a stream of Babylon. But if he humble himself, and be not proud, and trust not in uncertain riches, he sits by the waters, he sighs for the everlasting Jerusalem, remembering Sion; and that he may reach Sion, he spendeth his riches. There thou hast the song which the rich have

PSALM received from among the *songs of Sion*. Let them work, **CXXXVII.** let them touch their instrument, let them not be idle. When they find one saying to them, 'What art thou doing? Thou art wasting thy substance by spending so much: lay up store for thy children:' when they see that he takes it not in, and understand that it is a *willow*, let them not readily say, why they do so, or what they do, let them *hang up their instruments on the willows of Babylon*. But beside the willows let them sing, let them not rest, let them work. For they lose not what they spend. They trust their riches to a slave, and they are safe: they trust them to Christ, and are they lost?

14. Thou hast heard the song of Sion for the rich: hear ^{1 Tim. 6,} now the song of the poor. The same Paul saith, ^{7—10.} *We brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. These are waters of Babylon. For the love of money is the root of all evil, which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows.* Are then these songs contradictory? They are not. See what is said to the rich: *not to be high-minded; not to trust in uncertain riches; to do good; to distribute; to lay up in store for themselves a good foundation for the time to come.* But what is said to the poor? *They who will be rich fall into temptation.* He said not, 'They who are rich,' but, *they who will be rich*: for if they were already rich, they should hear the other song. The rich is bid to spend, the poor not to desire.

15. But while ye live among such as these, who take not in a song of Sion, *hang up*, as I have said, *your instruments upon the willows in the midst thereof*: defer what ye are about to say. If they begin to be fruitful trees, if the trees are changed, and will bear good fruit; now then it is lawful for us to sing to the ears of them that listen. But while they among whom ye live drown you with clamour, ask with ill purpose, resist the truth, bind yourselves not to be willing to please them, lest ye forget Jerusalem. And let your one soul, made one out of many by the peace of

Christ, let captive Jerusalem, dwelling here on earth, say, *If I forget thee, O Jerusalem, let my right hand forget me.* VER. 5.

Vehemently hath she bound herself, my brethren, *let my right hand forget me*, sternly hath she tied herself down. Our right hand is life everlasting, our left, life in this world. Whatsoever thou doest for the sake of life everlasting, thy right hand doeth. If in thy works thou mingle with the love of everlasting life desire for the life of this world, or man's praise, or any worldly advantage, thy left hand knoweth what thy right hand doeth. And thou knowest that it is enjoined in the Gospel, *let not thy left hand know what thy right hand doeth.* Matt. 6, 3. Therefore saith she, *If I forget thee, O Jerusalem, let my right hand forget me.* And truly so it happens: it is a prophecy she has uttered, not a wish. To them who forget Jerusalem, this happeneth which she hath said, *their right hand forgetteth them.* For life everlasting abideth in itself: they abide in delights of this world, and make that to be *right* to them, which is *left*.

16. Listen to this, brethren: for the right hand's sake let me press this upon you, for the salvation of all. Ye remember perhaps that I once spoke in this place of some vid. on Ps. 121, 5. who make what is left to be right, that is, who consider worldly goods of more value (than everlasting goods), and consider happiness to consist in these, not knowing what is true happiness, the true *right hand*. These Scripture calleth strange children, as though they were citizens not of Jerusalem, but of Babylon; for the Psalmist saith in a certain place, *Lord, save me from the hand of strange children,* Ps. 144, 7. 8. *whose mouth talketh of vanity, and their right hand is a right hand of iniquity.* For he goeth on and saith, *Their sons are like strong young vine trees, their daughters polished like unto the temple: their garners are full and plenteous with all manner of store, their sheep bring forth thousands and ten thousands in our streets: their oxen are strong to labour, there is no decay, no leading into captivity, and no complaining in their streets.* Is it sin then to enjoy such happiness as this? No: but to make it the right hand when it is the left. And therefore what goeth he on to say? *They called the people blessed that are in such a case.* Behold how *their mouth hath spoken vanity:* ib. 11.

PSALM CXXXVII. they have called the people blessed that are in such a case. Thou indeed art a citizen of Jerusalem, who forgettest not Jerusalem, lest thy right hand forget thee: lo! they who have spoken vanity have called the people blessed who are in such a case; sing thou to me a song of Sion. Blessed, saith he, is the people that hath the Lord for their God. Ask your hearts, brethren, whether ye long for the good things of God, whether ye long for that city, Jerusalem, whether ye desire everlasting life. Let all that earthly happiness be to you on the left hand, let that be on the right which ye will have for ever: and, if ye have that which is left, presume not thereupon. Dost thou not chide him, who chooses to eat with the left hand? If thou thinkest that a wrong is done to thy table when a guest eats with the left, how can it but be a wrong to the Table of God, if thou makest what is right to be left, and what is left, right? What then? *If I forget thee, O Jerusalem, let my right hand forget me.*

17. *Let my tongue cleave to my jaws, if I remember not thee.* That is, let me be dumb, he saith, if I remember not thee. For what word, what sound doth he utter, who uttereth not songs of Sion? That is our tongue, the song of Jerusalem. The song of the love of this world is a strange tongue, a barbarous tongue, which we have learnt in our captivity. Dumb then will he be to God, who forgetteth Jerusalem. And it is not enough to remember: for her enemies too remember her, desiring to overthrow her. 'What is that city?' say they; 'who are the Christians? what sort of men are the Christians? would they were not Christians.' Now the captive band hath conquered its capturers; still they murmur, and rage, and desire to slay the holy city that dwells as a stranger among them; just as Pharaoh desired to destroy the people, when he slew the male children, and left the female: he strangled, that is, the virtues; the lusts he nurtured. Not enough then is it to remember: take heed how thou rememberest. For some things we remember in hate, some in love. And so, when he had said, *If I forget thee, O Jerusalem, let my right hand forget me: let my tongue cleave to my jaws, if I remember not thee;* he added at once, *if I prefer not*

Jerusalem in the height of my joy. For there is the height of joy where we enjoy God, where we are safe of united brotherhood, and the union of citizenship. There no tempter shall assail us, no one be able so much as to urge us on to any allurements: there nought will delight us but good: there all want will die, there perfect bliss will dawn on us. *If I prefer not Jerusalem in the height of my joy.*

18. Then he turneth to God in prayer against the enemies of that city. *Remember, O Lord, the children of Edom.* Edom is the same who is also called Esau: for ye heard just now the words of the Apostle read, *Jacob have I loved, but Esau have I hated.* ^{Rom. 9, 13.} Two sons were there in one womb, both twins, in the womb of Rebecca, sons of Isaac, grandsons of Abraham: both were born; one to inheritance, the other to disinheritance. But Esau was his brother's enemy, because he, the younger, forestalled his blessing, and the prophecy was fulfilled, *the younger shall serve the elder.* ^{Gen. 25, 23.} Who then the elder is, and who the younger, and who the elder that shall serve the younger, we now understand. Elder seemed to be the people of the Jews, younger in point of time the Christians. And see how the elder serveth the younger. They carry our Scriptures, we live by their Scriptures. But that ye may understand the elder and younger generally of all mankind, the elder meaneth the carnal man, the younger the spiritual man, for first is the carnal, afterward the spiritual. Thou findest the Apostle saying clearly, *The first man is of the earth, earthy; the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the Heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.* But above this he had said, *Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.* By natural he meaneth the same as he also calleth carnal. Man, when he is born, is at first natural, carnal. If he turn from his captivity in Babylon to return to Jerusalem, he is renewed, and there happeneth a renewal according to the new and inner man, which is younger in time, greater in power. Esau then signifieth all the carnal, Jacob all the spiritual:

PSALM the younger the elect, the elder the reprobate. Doth he
CXXXVII. wish himself too to be of the elect? Let him become a younger son. Moreover, he is called Edom, from a certain red pottage of lentils, a red kind of food. Well boiled were the bruised lentils: Esau desired them of his brother Jacob, and, overcome by lust for eating those lentils, yielded to him his birthright. Jacob gave up the pleasant food, received the honour of preeminence. Hence, by a kind of bargain between them, it came to pass that the younger became the elder, the elder the younger, and the elder served the younger. And the elder was called Edom, which meaneth, according to them who know that language, 'blood,' for in Carthaginian too, blood is called 'Edom.' Wonder not: all carnal men belong to blood. *Flesh and blood shall not inherit the kingdom of God.* To that Edom belongeth not: Jacob belongeth, who gave up fleshly food, and received spiritual honour. So the other became his enemy. All carnal persons are enemies to spiritual persons, for all such, desiring present things, persecute those whom they see to long for things eternal. Against these the Psalmist, looking back to Jerusalem, and beseeching God that he may be delivered from captivity, saith—what? *Remember, O Lord, the children of Edom.* Deliver us from carnal men, from those who imitate Esau, who are elder brethren, yet enemies. They were first-born, but the last-born have won the preeminence, for the lust of the flesh hath cast down the former, the contempt of lust hath lifted up the latter. The other live, and envy, and persecute.

1 Cor.
15, 50.

19. *Remember, O Lord, the children of Edom in the day of Jerusalem.* The day of Jerusalem, wherein it was tried, wherein it was held captive, or the day of Jerusalem's happiness, wherein it is freed, wherein it reaches its goal, wherein it is made partaker of eternity? *Remember,* saith he, *O Lord,* forget not, *the children of Edom.* Which? Those *who said, Rase it, rase it, even to the foundation thereof.* Remember then, it means, that day wherein they willed to overthrow Jerusalem. For how great persecutions hath the Church suffered! How did the children of Edom, that is, carnal men, servants of the devil and his angels, who worshipped stocks and stones, and followed the lusts of the

flesh, how did they say, 'Extirpate the Christians, destroy the Christians, let not one remain, overthrow them even to the foundation!' Have not these things been said? And when they were said, the persecutors were rejected, the martyrs crowned. *They said, Rase it, rase it, even to the foundation thereof.* The sons of Edom say, 'Rase it, rase it.' God saith, 'Serve.' Whose words can prevail, save God's, Who saith, *The elder shall serve the younger? Rase it, rase it, even to the foundation thereof.*

VER.
8. 9.

20. Then he turneth himself to her, *O daughter of Babylon, unhappy*; unhappy in thy very exulting, thy presumption, thine enmity; *unhappy daughter of Babylon!* The city is called both Babylon, and daughter of Babylon: just as they speak of 'Jerusalem' and 'the daughter of Jerusalem,' 'Sion' and 'the daughter of Sion,' 'the Church' and 'the daughter of the Church.' As it succeedeth the other, it is called 'daughter;' as it is preferred before the other, it is called 'mother.' There was a former Babylon; did the people remain in it? Because it succeedeth to Babylon, it is called daughter of Babylon. O daughter of Babylon, *unhappy* thou! *Happy shall he be that payeth thee*; unhappy thou, happy he.

21. For what hast thou done, and how shalt thou be repaid? Listen: *happy shall he be that repayeth thee*, ver. 9. *as thou hast served us.* What repayment meaneth he? Herewith the Psalm closeth, *Happy, that taketh and dasheth thy little ones against the rock.* Her he calleth unhappy, but him happy who payeth her as she hath served us. Do we ask, what reward? *Happy*, saith he, *that taketh and dasheth thy little ones against the rock.* This is the repayment. For what hath that Babylon done to us? We have already sung in another Psalm, *The words of the* Ps. 65, 3. *wicked have prevailed against us.* For when we were born, the confusion of this world found us, and choked us while yet infants with the empty notions of divers errors. The infant that is born destined to be a citizen of Jerusalem, and in God's predestination already a citizen, but meanwhile a prisoner for a time, when learneth he to love ought, save what his parents have whispered into his ears? They teach him and train him in avarice, robbery, daily lying, the worship

PSALM of divers idols and devils, the unlawful remedies of enchant-
CXXXVII. ments and amulets. What shall one yet an infant do, a tender
soul, observing what its elders do, save follow that which it
seeth them doing. Babylon then has persecuted us when
little, but God hath given us when grown up knowledge
of ourselves, that we should not follow the errors of our
¹ vid. on parents. And this, as I then too mentioned¹, was foretold
Ps. 65, 3, by the Prophet, *The nations shall come to thee from the*
Jer. 16, *ends of the earth, and shall say, Surely our fathers have*
19. *inherited lies, vanity which hath not profited them.* So
speak they, now grown up, who when little were slain by
following these vanities, and then coming to life again
increase in union with God, and repay Babylon. How
shall they repay her? As she hath served us. Let her
little ones be choked in turn: yea let her little ones in turn
be dashed, and die. What are the little ones of Babylon?
Evil desires at their birth. For there are, who have to
fight with inveterate lusts. When lust is born, before evil
habit giveth it strength against thee, when lust is little, by
no means let it gain the strength of evil habit; when it is
little, dash it. But thou fearest, lest though dashed it die
not; *Dash it against the Rock; and that Rock is Christ.*

¹ Cor.
10, 4.

22. Brethren, let not your instruments of music rest in
your work: sing one to another songs of Sion. Readily
have ye heard; the more readily do what ye have heard,
if ye wish not to be willows of Babylon fed by its streams,
and bringing no fruit. But sigh for the everlasting Jeru-
salem: whither your hope goeth before, let your life follow;
there we shall be with Christ. Christ now is our Head;
now He ruleth us from above; in that city He will fold us
to Himself; we shall be equal to the Angels of God. We
should not dare to imagine this of ourselves, did not the Truth
promise it. This then desire, brethren, this day and night
think on. Howsoever the world shine happily on you,
presume not, parley not willingly with your lusts. Is it a
grown up enemy? let it be slain upon the Rock. Is it a
little enemy? let it be dashed against the Rock. Slay the
grown up ones on the Rock, and dash the little ones
against the Rock. Let the Rock conquer. Be built upon
the Rock, if ye desire not to be swept away either by the

stream, or the winds, or the rain. If ye wish to be armed VER. 9. against temptations in this world, let longing for the everlasting Jerusalem grow and be strengthened in your hearts. Your captivity will pass away, your happiness will come; the last enemy shall be destroyed, and we shall triumph with our King, without death.

PSALM CXXXVIII.

LAT.
CXXXVII.

SERMON.

1. THE title of this Psalm is brief and simple, and need not detain us; since we know whose resemblance David wore, and since in him we recognise ourselves also, for we too are members of that Body. Let us recognise then herein the voice of the Church, and at the same time let us rejoice that we have been thought worthy to be in her, whose voice we have heard chanting. The whole title is, '*To David himself.*' Let us see then, what is to David himself.

2. *I will confess to Thee, O Lord, with my whole heart.* ver. 1. The title of the Psalm is wont to tell us what is treated of within it: but in this, since the title informs us not of this, but tells us only to Whom it is chanted, the first verse tells us what is treated of in the whole Psalm, *I will confess to Thee, O Lord, with my whole heart.* This confession then let us hear. But first I remind you, that the term confession in Scripture, when we speak of confession to God, is used in two senses, of sin, and of praise. But confession of sin all know, confession of praise few attend to. So well known is confession of sin, that, wherever in Scripture we hear the words, *I will confess to Thee, O Lord,* or, *we will confess to Thee,* forthwith, through habitually understanding in this way, our hands hurry to beating our breast: so entirely are men wont not to understand confession to be of ought, save of sin. But was then our Lord Jesus Christ Himself too a sinner, Who saith in the Gospel¹, *I confess to Thee, Father, Lord of heaven and earth?* He goeth on to say what He

¹ confiteor Tibi, Mat. 11, 25.

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confesseth, that we might understand His confession to be of praise, not of sin, *I confess to Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* He praised the Father, He praised God, because He despiseth not the humble, but the proud. And such confession are we now going to hear, of praise of God, of thanksgiving. *I will confess to Thee, O Lord, with my whole heart.* ¶ My whole heart I lay upon the altar of Thy praise, an whole burnt-offering of praise I offer to Thee. A whole burnt-offering is a sacrifice where the whole is burnt, for the Greek word ὅλον¹ meaneth 'whole.' See how he offereth a spiritual whole burnt-offering, who saith, *I will confess to Thee, O Lord, with my whole heart.* Let the flame of Thy Love, he saith, set on fire my whole heart, let nought in me be left to myself, nought wherein I may look to myself, but may I wholly burn towards Thee, wholly be on fire towards Thee, wholly love Thee, as though set on fire by Thee. *I will confess to Thee, O Lord, with my whole heart: for Thou hast heard the words of my mouth.* What mouth, save my heart? For there have we the voice which God heareth, which ear of man knoweth not at all. They cried aloud indeed who accused Susanna, but lifted not up their eyes to heaven; she was silent, and cried with her heart; wherefore she was thought worthy to be heard, they to be punished. We have then a mouth within, there do we ask, thence do we ask, and if we have prepared a lodging or an house for God, there do we speak, there are we heard.

¹ holo-
caustum
Lat.

Acts 17, 27. 28. *For He is not far from every one of us, for in Him we live, and move, and have our being.* Nought maketh thee far off from God, save sin only. Cast down the middle wall of sin, and thou art with Him Whom thou askest. *Thou hast heard,* saith he, *the words of my mouth; I will confess to Thee.*

3. *And before the Angels will I sing unto Thee.* Not before men will I sing, but before the Angels. My song is my joy; but my joy in things below is before men, my joy in things above before the Angels. For the wicked knoweth not the joy of the just: *There is no joy, saith my God, to the wicked.* The wicked rejoiceth in his tavern,

Is. 48, 22; 57, 21.

the martyr in his chain. In what did that holy Crispina rejoice, whose festival is kept to-day? She rejoiced when she was being seized, when she was being carried before the judge, when she was being put into prison, when she was being brought forth bound, when she was being lifted up on the scaffold¹, when she was being heard, when she was being condemned: in all these things she rejoiced; and the wretches thought her wretched, when she was rejoicing before the Angels.

4. *I will worship toward Thy holy Temple.* What holy Temple? That where we shall dwell, where we shall worship. For we hasten that we may adore. Our heart is pregnant and cometh to the birth, and seeketh where it may bring forth. What is the place where God is to be worshipped? What world? what building, what abode in heaven and among the stars? We search the holy Scriptures, and find Wisdom saying, *I was with Him, I was she before whom He rejoiced daily.* Then she telleth us what are His works, and discloseth to us her own abode. *When He established the clouds above, when He set apart His abode above the winds.* His abode is His Temple. Whither then shall we go? Are we to go above the clouds to worship? If He is worshipped above the clouds, the birds are better than we. But if by the winds we understand souls, I mean souls described under the name of winds,—(just as Scripture saith in a certain place, *He came flying on the wings of wind*, that is, on the virtues of souls; whence also the soul is called the breath of God, a sort of wind, not that we should understand thereby the wind which we feel as it propels our body, but that by the title thereof may be signified somewhat invisible, which can neither be seen with the eye, nor inhaled by the smell, nor tasted by the palate, nor handled by the hand; a sort of life, that is, whereby we live, which is called 'soul,')—if we understand these to be meant by winds, there is no reason why we should seek visible wings to fly up with the birds to worship at the Temple of God, but we shall find that God sitteth above us ourselves, if we choose to be faithful to Him. See whether it be not so: *the Temple of God is holy*, saith the Apostle, *which Temple ye are.* But assuredly, as is manifest,

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God dwelleth in the Angels. Therefore when our joy, being in spiritual things, not in earthly, taketh up a song to God, to sing before the Angels, that very assembly of Angels is the Temple of God, we worship toward God's Temple. There is a Church below, there is a Church above also: the Church below, in all the faithful; the Church above, in all the Angels. But the God of Angels came down to the Church below, and Angels ministered to Him on earth, while He ministered to us; for, *I came not*, saith He, *to be ministered unto, but to minister*. What hath He ministered to us, save what to-day also we eat and drink? Since then the Lord of Angels hath ministered to us, let us not despair but that we shall be equal to the Angels. For He that is greater than the Angels came down to man; the Creator of the Angels took man's nature upon Him; the Lord of Angels died for man. Therefore, *I will worship toward Thy holy Temple*; I mean, not the temple made with hands, but that which Thou hast made for Thyself.

Matt. 4,
11.
Mat. 20,
28.

5. *And I will confess to Thy Name in Thy mercy and Thy truth*. In these two we confess, for so it is written in another Psalm also, *All the paths of the Lord are mercy and truth*. In these two do we confess, *in Thy mercy and Thy truth*. In Thy mercy Thou lookedst upon the sinner, in Thy truth Thou performedst Thy promise. *In Thy mercy*, therefore, *and Thy truth* will I confess to Thee. These also which Thou hast given to me, do I according to my power give to Thee in return: mercy, in aiding other; truth, in judging. By these God aideth us, by these we win God's favour. Rightly, therefore, *All the ways of the Lord are mercy and truth*. No other ways are there whereby He can come to us, no other whereby we can come to Him.

Ps. 25,
10.

6. *For Thou hast magnified Thy holy Name over every thing*. What sort of thanksgiving is this, brethren? He Gen. 15, hath magnified His holy Name over Abraham; for, *Abraham* 6. *believed upon God, and it was counted unto him for righte-* Rom. 4, ousness. But all other nations offered sacrifice to idols, 3. served devils. Of Abraham was born Isaac; over that house God was magnified; then Jacob; God was magnified, Who said, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*: then came his twelve sons;

then the people of Israel were freed from Egypt, led through ^{VER. 3.} the Red Sea, trained in the wilderness, placed in the promised land, while the Gentiles were driven out. The name of the Lord was magnified over Israel. Then came the Virgin Mary, then Christ our Lord, *dying for our sins, rising again* ^{Rom. 4, 25.} for our justification, filling the faithful with His Holy Spirit, sending forth men to proclaim throughout the Gentiles, *Repent ye, for the Kingdom of heaven is at hand.* Behold, ^{Matt. 3, 2.} *He hath magnified His holy Name above all things.*

7. *In what day soever I call upon Thee, do Thou quickly* ^{ver. 3.} *hear me.* Wherefore, *quickly?* Because Thou hast said, *While yet thou art speaking I will say, Lo, here I am.* ^{Is. 58, 9.} Wherefore, *quickly?* Because now I seek not earthly happiness, I have learnt holy longing from the New Testament. I seek not earth, nor earthly abundance, nor temporal health, nor the overthrow of my enemies, nor riches, nor rank: nought of these do I seek: therefore *quickly hear me.* Since Thou hast taught me what to seek, grant what I seek. Let us say to this man, Askest thou ought of this kind? Let us hear, let him speak out his petition, let us see what he seeketh: let us learn of him to seek, that we may be thought worthy to receive. Thou camest to Church to-day, to ask for somewhat. What think we thou camest to ask? Thou camest with thy longing, whatsoever it were; would it may be innocent, yet, even then, carnal. Put away iniquity, put away carnal-mindedness: learn what it is thou seekest, take heed what it is thou celebratest. Thou art celebrating the birthday of a holy and blessed woman, and thou art desiring, it may be, earthly happiness. She for her holy longing gave up the happiness which she had on earth, gave up her children who wept and grieved for what they thought their mother's cruelty, that she seemed to have lost earthly pity, when she was hastening to an heavenly crown. Did she not know what she longed for, what she trampled on? Yea verily, she knew how *to sing before the Angels of God*, and to long for their society, their friendship holy and pure, where she should die no more, where she should know the Judge before Whom no lie could prevail. What then? are there no good things in that life? Yea rather, there are the only good things, not good mixed with evil, safe things,

PSALM in which thou mayest joy as much as thou wilt, and none
CXXXVIII say to thee, 'Restrain thyself.' But here to joy in earthly goods is full of vexation and peril, lest thou joy in them so as to cling to them, and by joying amiss, perish. For wherefore doth God mingle tribulations with earthly joys, save that, feeling tribulation and bitterness, we may learn to long for everlasting sweetness?

8. Let us see then what he seeketh, with what right he hath said, *quickly hear me*. For what seekest thou, that thou shouldest quickly be heard? *Thou shalt multiply me*. In many ways may multiplication be understood. There is the multiplication of earthly generation, according to the
 Gen. 1, first blessing on our nature, which we have heard, *Be*
 28. *fruitful, and multiply, and replenish the earth, and subdue it*. Is it thus he willed to be multiplied, who said, *quickly hear me*? That multiplication clearly is fruitful, and cometh not save of the blessing of the Lord. And what shall I say of other multiplications? One man is multiplied in gold, another in silver, another in cattle, another in slaves, another in lands, another in all these. Many earthly multiplications are there, but more happy than all is that of children, though to avaricious men even fruitfulness is vexatious. For they fear lest if many children be born to them, they will be left poor. And this anxiety hath driven many to unnatural dealing, so that they have forgotten that they were parents, and, stripped of all human affection, have exposed their children, to make them others' children: so that a mother, who gave it birth, has cast out her child; another, who gave it not birth, has taken it up: the first has despised it, the second loved it; the first untruly mother after the flesh, the other more truly in will. Seeing then there be many multiplications, and many kinds of multiplications, what multiplication seeketh he who said, *quickly hear me*? For he saith, *Thou shalt multiply me*. We wait to hear, wherein. Hear then: *in my soul*. Not in my flesh, but *in my soul*: *Thou shalt multiply me in my soul*. Is aught further added, lest perchance even multiplication in soul signify not necessarily happiness? For men are multiplied in their soul with cares: a man seemeth to be multiplied in soul, in whom vices even are multiplied. One man is only

avaricious; another only proud; another only luxurious; another is both avaricious, and proud, and luxurious, he is multiplied in his soul, but to his hurt. That is the multiplication of want, not of fulness. What then dost thou desire, thou who hast said, *quickly hear me*, and hast withdrawn thyself entirely from the body, from every earthly thing, from every earthly desire, so as to say to God, *Thou shalt multiply me in my soul?* Explain yet further what thou desirest. Thou shalt multiply me, saith he, in my soul *with virtue*. His wish is fully stated, his longing fully stated; it is cut off from all confusion. Were he to say, *Thou shalt multiply me*, thou mightest think he meant with some earthly things; he added therefore, *in my soul*. Again, lest thou shouldest think he spoke of vices in the soul, he added, *with virtue*. Nought further is there which thou mayest long for from God, if thou wishest with a good and honest front to say, *quickly hear me*.

9. *Let all the kings of the earth confess to Thee, O Lord.* ver. 4. So shall it be, and so it is, and that daily; and it is shewn that it was not said in vain, save that it was future. *Let all the kings of the earth confess to Thee, O Lord.* But neither let them, when they confess to Thee, when they praise Thee, desire earthly things of Thee. For what shall the kings of the earth desire? Have they not already sovereignty? Whatever more a man desire on earth, sovereignty is the highest point of his desire. What more can he desire? It must needs be some loftier eminence. But perhaps the loftier it is, the more dangerous. And therefore the more exalted kings are in earthly eminence, the more ought they to humble themselves before God. What do they do? *Because they have heard all the words of Thy mouth.* All the words of Thy mouth, O Lord. In a certain nation were hidden the Law and the Prophets, *all the words of Thy mouth*: in the Jewish nation alone were *all the words of Thy mouth*, the nation which the Apostle praiseth, saying, *What advantage hath the Jew, or what profit is there of circumcision?* *Much every way; chiefly because*^{1.} *that unto them were committed the oracles of God.* These were the words of God. But let us take Gideon, a holy man of the time of the Judges; see what sign he sought of God.

PSALM *I will put, saith he, a fleece of wool in the floor; let the dew*
 CXXXVIII *be on the fleece only, and let the floor be dry.* It was done,

the fleece alone was wet; the floor was dry. Again he asked
 Judg. 6, a sign, *Let the whole floor be wet with dew, and let the*
 37. 39. *fleece alone be dry.* This also was done, the floor was wet,
 while the fleece was dry. First, the fleece wet, the floor
 dry; then the floor wet, the fleece dry. What think ye,
 brethren, the floor meaneth? Is it not the world? What
 the fleece? It is like the nation of the Jews in the midst of
 the world, which had the grace of sacraments, not indeed
 openly manifested, but hidden in a cloud, or in a veil, like
 the dew in the fleece. The time came when the dew was
 to be manifested in the floor; it was manifested, no longer
 hidden. So came to pass what was said, *Let all the kings*
of the earth praise Thee, O Lord, for they have heard all
the words of Thy mouth. What is it, Israel, that thou wast
 hiding? how long didst thou hide it? the fleece hath been
 wrung out, and the dew hath come forth from thee. Christ
 alone is the sweetness of dew: Him alone thou recognisest
 not in Scripture, for Whom Scripture was written. But yet,
let all the kings of the earth praise Thee, O Lord, for they
have heard all the words of Thy mouth.

ver. 5. 10. *And let them sing in the paths of the Lord, that*
great is the glory of the Lord. Let all the kings of the
 earth sing in the paths of the Lord. In what paths?
 Those that are spoken of above, *in Thy mercy and Thy*
truth; for all the paths of the Lord are mercy and truth.
 Let not then the kings of the earth be proud, let them be
 humble. Then let them sing in the ways of the Lord, if
 they be humble: let them love, and they shall sing. We
 know travellers that sing; they sing, and hasten to reach
 the end of their journey. There are evil songs, such as
 belong to the old man; to the new man belongeth a new
 song. Let then the kings of the earth too walk in Thy
 paths, let them walk and sing in Thy paths. Sing what?
that great is the glory of the Lord, not of kings.

11. See how he willed that kings should sing on their
 way, humbly bearing the Lord, not lifting themselves up
 against the Lord. For if they lift themselves up, what
 ver. 6. follows? *For the Lord is high, and hath respect unto the*

lowly. Do kings then desire that He have respect unto them? Let them be humble. What then? if they lift themselves up to pride, can they escape His eyes? Lest perchance, because thou hast heard, *He hath respect unto the lowly*, thou choose to be proud, and say in thy soul, God hath respect unto the lowly, He hath not respect unto me, I will do what I will. For who seeth me? Man cannot see; God willeth not to see me, because I am not lowly, but *He hath respect unto the lowly*; I do what I will. O foolish one! wouldest thou say this, if thou knewest what thou oughtest to love? Behold, even if God willeth not to see thee, dost thou not fear this very thing, that He willeth not to see thee? If thou salutest one greater than thyself, thy patron, and he be intent on something else, and see thee not, how doth thy soul grieve? And yet if God see thee not, thinkest thou thyself safe? Thy Saviour seeth thee not, the destroyer seeth thee. Yet God too Himself seeth thee. Think not that thou art not seen; rather pray that thou mayest be found worthy to be seen by Him by Whom thou art seen. For it is said, *the eyes of the Lord are over the righteous*. Because they are not over the unrighteous, let the unrighteous do what they will; *the eyes of the Lord* ^{Ps. 34,} *are over the righteous*. Let him go on yet further; and His ^{15. 16.} *ears are open to their prayers*. ^{18.} The unrighteous then, who thought themselves safe because the eyes of the Lord were not over them, do not they fear because His ears are not open to their prayers? Were it not better that both His eyes should be over us, and His ears open to our prayers? But when thou doest those things over which thou wishest not the eyes of the Lord to be, thou winnest not indeed by thy prayers the ears of the Lord, and yet thou turnest not away from thee, by doing ill, the eyes of the Lord. For what follows? *Great is the glory of the Lord: for the Lord is high, and hath respect unto the lowly*: the lofty then, it seemeth, He hath not respect unto, for it is the lowly He respecteth. *The lofty*—what? *He considereth from afar*. What then gaineth the proud? To be seen from afar, not to escape being seen. And think not that thou must needs be safe on that account, for that He seeth less clearly, Who seeth thee from afar. For thou indeed seest not clearly, what

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thou seest from afar; God, although He see thee from afar, seeth thee perfectly, yet is He not with thee. This thou gainest, not that thou art less perfectly seen, but that thou art not with Him by Whom thou art seen. But what doth the lowly gain? *The Lord is nigh unto them that are of a contrite heart.* Let the proud then lift himself up as much as he will, certainly God dwelleth on high, God is in heaven: wishest thou that He come nigh to thee? Humble thyself. For the higher will He be above thee, the more thou liftest thyself up. *But the lofty He considereth from afar.*

ver. 7. 12. *If I walk in the midst of tribulation, Thou shalt revive me.* True it is: whatsoever tribulation thou art in, confess, call on Him; He freeth thee, He reviveth thee. Here however we ought the better to understand, the more closely we are united to God, and say to Him, *quickly hear me.* For he had said, *The lofty He considereth from afar:* but the lofty know not tribulation. They know not, I mean, that tribulation of which it is said in another place, *I found tribulation and sorrow, and I called on the name of the Lord.* For what great thing is it, if tribulation find thee? If thou hast any power, do thou find tribulation. And who is there, thou sayest, who findeth tribulation, or who so much as seeketh it? Art thou in the midst of tribulation, and knowest it not? Is this life small tribulation to thee? If it be not tribulation, it is not wandering: if it be wandering, either thou lovest thy country but little, or else without doubt thou sufferest tribulation. For who does not feel tribulation, that he is not with that which he longs for? Whence then seemeth it not to be tribulation to thee? Because thou lovest not. Love the other life, and thou shalt see that this life is tribulation, whatever prosperity it shine with, whatever delights it abound and overflow with; since not yet have we that joy most safe and free from all temptation, which God reserveth for us in the end, without doubt it is tribulation. Let us understand then what tribulation he meaneth here too, brethren. *If I walk in the midst of tribulation, Thou shalt revive me.* Not as though he said, 'If perchance there shall any tribulation have befallen me, Thou shalt free me therefrom.' But how

Ps. 116,
3. 4.

saith he? *If I walk in the midst of tribulation, Thou shalt revive me:* that is, otherwise Thou wilt not revive me, unless ^{VER. 7.} I walk in the midst of tribulation. *If I walk in the midst of tribulation, Thou shalt revive me. Woe to them that laugh. Blessed are they that mourn. If I walk in the midst of tribulation, Thou shalt revive me.* ^{Luke 6, 22. 25.}

13. *Thou hast stretched forth Thine hand over the wrath of mine enemies, and Thy right hand hath made me safe.* Let mine enemies rage: what can they do? They can take my money, strip, proscribe, banish me; afflict me with grief and tortures; at last, if they be allowed, even kill me: can they do aught more? But *Thou, O Lord, hast stretched forth Thine hand over the wrath of mine enemies;* over that which mine enemies can do, Thou hast stretched forth Thine hand. For mine enemies cannot separate me from Thee: but Thou avengest me the more, the more Thou as yet delayest; *over the wrath of mine enemies, Thou hast stretched forth Thine hand.* Let mine enemy rage as he will, he cannot separate me from God: but Thou, O God, as yet receivest me not, as yet weariest me in my wanderings, as yet givest me not Thy joy and sweetness, as yet hast not *inebriated me with the plenteousness of Thine* ^{Ps. 36,} *house, as yet hast not given me to drink of the torrent of* ^{8. 9.} *Thy pleasure. For with Thee is the well of life; in Thy light shall we see light.* But, lo! I have given^a Thee the first-fruits of my spirit, and have believed in Thee, and *with my mind I serve the law of God:* yet still *we ourselves* ^{Rom. 7,} *groan within ourselves, waiting for the adoption, the re-* ^{25; 8,} *demption of our bodies.* This life hath God given to us sinners, wherein also it is needful that Adam be wearied in the sweat and toil of his face, since the *earth brought forth* ^{Gen. 3,} *to him thorns and thistles.* Can any enemy lay more upon ^{18. 19.} him? *Thou hast stretched forth Thine hand over the wrath of mine enemies:* yet not to make me despair; for it follows, *and Thy right hand hath made me safe.*

14. It may be understood in this way also, *Thou hast stretched forth Thine hand over the wrath of mine enemies;*

^a Dedi. Other Mss. dedisti, so as to refer to Rom. viii. 23. but the reading in the text is confirmed by S. Augustine's comment on Ps. cxxxv. 8. Above, p. 141.

188 *God sometimes saves from temporal ill, always from eternal.*

PSALM mine enemies were wroth ; Thou hast avenged me on mine
CXXXVIII enemies. *The wicked shall see it, and be grieved ; he shall*
Ps. 112, gnash with his teeth, and melt away. Where be they that
10.

Verily they either die, or are converted. Therefore, *Thou hast stretched forth Thine hand over the wrath of mine enemies ;* while it was said, as is written, *Mine enemies speak evil of me ; when shall he die, and his name perish ?* When shall the name of Christians be blotted out from the earth ? While they say this, some believed, some perished, some remained fearful. How greatly did the wrath of the enemy rage, when the blood of the martyrs was being shed ! how did they think that they were blotting out the name of Christians from off the earth ! *Thou hast stretched forth Thine hand over the wrath of mine enemies, and Thy right hand hath made me safe.* Lo ! they who persecuted the martyrs seek the memorials of the martyrs, either to worship there, or to be inebriated there : still they seek. *Thou hast stretched forth Thine hand over the wrath of mine enemies, and Thy right hand hath made me safe.* According to my longing, *Thy right hand hath made me safe.* There is one kind of safety on the right hand, another on the left : temporal and carnal safety on the left, everlasting safety with the Angels on the right. Therefore Christ, now that He is placed in immortality, is said to sit on the right hand of God. For God hath not in Himself right hand or left, but by the right hand of God is expressed that happiness, which, since it cannot be shown to the eyes, is thus called. On this right hand of Thine Thou hast made me safe, not after temporal safety. For Crispina was slain : did God then desert her ? He made her not safe on the left hand, but He
2Mac.7. did on the right. How great tortures did the Maccabees suffer ? But the Three Children, while they walked in the midst of the fire, praised God. The safety of the former was on the right hand, that of the latter on the left too. Sometimes then God saveth not His Saints on the left hand, on the right He always doth. The wicked for the most part He saveth on the left, on the right He doth not save them. For they who persecuted Crispina were sound in body : she was slain, they live : their safety is on the

left hand, hers on the right: *Thy right hand hath saved me.* VER. 8.

15. *Thou, Lord, shalt recompense for me.* I recompense ver. 8.
not: Thou shalt recompense. Let mine enemies rage
their full: Thou shalt recompense what I cannot. Thou,
Lord, shalt recompense for me. Observe this in our Head
Himself. For *He hath left us an example, that we should* 1 Pet. 2,
follow His steps: Who did no sin, neither was guile found 21-23.
in His mouth: Who when He was reviled, reviled not
again; saying, Thou, Lord, shalt recompense for me. When
He suffered, He threatened not; but committed Himself
to Him that judgeth righteously. What is, Thou, O Lord,
shalt recompense for me? I, saith He, seek not Mine own John 8,
glory; there is one that seeketh and judgeth. Dearly 50.
beloved, avenge not yourselves, saith the Apostle, but rather Rom.
give place unto wrath; for it is written, Vengeance is 12, 19.
Mine, I will repay, saith the Lord. Thou, O Lord, shalt
recompense for me.

16. There is here another sense not to be neglected,
perhaps even to be preferred. *Lord Christ, Thou shalt*
repay for me. For I, if I repay, have seized; Thou hast
paid what Thou hast not seized. Lord, Thou shalt *repay*
for me. Behold Him repaying for us. They came to Mat. 17,
Him, who exacted tribute: they used to demand as tribute 24-26.
a didrachma, that is, two drachmas for one man; they came
to the Lord to pay tribute; or rather, not to Him, but to
His disciples, and they said to them, *Doth not your Master*
pay tribute? They came and told Him. Then said He,
Of whom do the kings of the earth take tribute, of their
own children, or of strangers? They answered, *Of strangers.*
He saith, *Then are the children free. Notwithstanding,*
He saith unto Peter, *lest we should offend them, go thou to*
the sea, and cast an hook, and take up the fish that first
cometh up; and when thou hast opened his mouth, thou
shalt find a stater, (that is, two didrachmas, for a stater is a
weight equivalent to four drachmas,) that take, and give for
Me and thee. Thou, Lord, shalt repay for me. Rightly
have we the first fish taken by the hook, caught by the
hook, the first that riseth from the sea, the First-begotten
from the dead. In His mouth we find two didrachmas, that

is, four drachmas: in His mouth we find the four Gospels.
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By those four drachmas we are free from the claims of this world, by the four Evangelists we remain no longer debtors; for there the debt of all our sins is paid. He then hath repaid for us, thanks to His mercy. He owed nothing: He repaid not for Himself: He repaid for us. Behold, He saith, *the prince of this world cometh, and shall find nothing in Me. What is, shall find nothing in Me*. He shall find no sin in Me: he hath not wherefore he should put Me to death. *But that all may know, He saith, that I do the will of My Father: arise, let us go hence. I suffer not of necessity, but of free-will, paying that I owe not. Thou, Lord, shalt repay for me.*

17. Lord, *Thy mercy is for everlasting.* What should I long for? not man's day. *I have not toiled from following Thee, Lord, and the day of man have I not desired: Thou knowest.* Behold, if the holy martyr Crispina had longed for man's day, she would have denied Christ. Longer would she live here, but for everlasting she would not live. She chose rather to live for everlasting, than for a little longer to live in this world. Finally, *Lord, Thy mercy is for everlasting: not for a time only do I desire to be freed. Thy mercy is for everlasting*, wherewith Thou hast freed the martyrs, and so hast quickly taken them from this life. *Lord, Thy mercy is for everlasting.*

18. *Despise not Thou the works of Thine own hands.* I say not, Lord, 'despise not the works of my hands:' of mine own works I boast not. *I sought, indeed, the Lord with my hands in the night season before Him, and have not been deceived;* but yet I praise not the works of mine own hands; I fear lest, when Thou shalt look into them, Thou find more sins in them than deserts. This only I ask, this I say, this I long to obtain, *Despise not Thou the works of Thine own hands.* Behold in me Thy Work, not mine: for mine if Thou seest, Thou condemnest; Thine, if Thou seest, Thou crownest. For whatever good works there be of mine, from Thee are they to me; and so they are more Thine than mine. For I hear from Thine Apostle, *By Eph. 2, grace are ye saved through faith, and that not of yourselves, 8—10. it is the gift of God; not of works, lest any man should*

boast : for we are His workmanship, created in Christ Jesus unto good works. Therefore whether in regard that we are men, or in regard that we have been changed and justified from our iniquity, Lord, *despise not Thou the works of Thine own hands.* VER.
8.

PSALM CXXXIX.

LAT.
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Sermon to the People.

1. WE had prepared us a short Psalm, and had desired the reader to chant it; but he, through confusion at the time, as it seems, has substituted another for it. We have chosen to follow the will of God in the reader's mistake, rather than our own will by keeping our purpose. If then through its length we shall detain you somewhat longer than usual, impute it not to us, but believe that God hath willed that we should labour not without fruit. For neither in vain did we receive as our penalty for the first sin, that *in the sweat of our face we should eat bread*: only take heed that it be bread. But bread it is, if it be Christ. *I am*, saith He, *the living Bread that came down from Heaven*. Whom we have manifested in the Gospel, Him let us seek in the Prophets also. They see Him not there on whose hearts the veil still remains, whereof ye heard, beloved, yesterday. But forasmuch as for us the evening sacrifice of the Lord's Cross hath rent the veil, so that the secrets of the Temple now lie open, so long as Christ is preached to us, though it be with labour and sweat, yet have we bread given us to eat. Gen. 3,
19.
John 6,
41.
2 Cor. 3,
14.

2. But our Lord Jesus Christ speaketh in the Prophets, sometimes in the character of our Head, that is, Christ Himself, our Saviour, sitting at the right hand of the Father: but He also was for us born of a Virgin, and suffered, as ye know, under Pontius Pilate; by the shedding of His innocent blood, which is our price, He hath redeemed us guilty from the captivity wherein we were held by the devil, forgiving us our trespasses, and with His Blood, which is our price, blotting out the handwriting whereby we were held debtors. He is the Ruler and Spouse and Redeemer of the

PSALM CXXXIX. Church, He our Head. And verily if He be a Head, He hath a Body. But His Body is the Holy Church, which is

1 Cor. 12, 27. also His bride; to whom the Apostle saith, *Ye are the Body of Christ, and members in particular.* Whole Christ there-

fore is Head and Body, like an entire man: for the woman was both made of man and belongeth to man; and it was

Gen. 2, 24. said of the first marriage, *they twain shall be one flesh.* But this the Apostle explains as a mystery, that it was not

said without meaning of those two persons, but because in them was already prefigured Christ and His Church. For thus the Apostle expoundeth it: *they twain*, saith he, *shall be one flesh: this is a great mystery, but I speak concerning Christ and the Church.* He calls moreover Adam

Rom. 5, 14. himself the figure of Him that was to come: *who is*, saith he, *the figure of Him that was to come.* If then Adam be

the figure of Him that was to come, just as Eve was made from the side of Adam as he slept, so from the Side of the Lord, as He slept, that is, as He was dying in His Passion, and was pierced on the Cross by the spear, flowed forth the Sacraments, whereby the Church was to be formed. For of that same coming Passion of His He speaketh in another

Ps. 3, 6. Psalm, *I laid me down, and slept, and rose up again, for the Lord shall sustain Me.* The sleep then meaneth the Passion. Eve was formed from the side of one sleeping, the Church from the side of One suffering. Our Lord Jesus Christ then speaketh in the Prophets, sometimes in His own Name, sometimes in ours, because He maketh Himself one with us; as it is said, *they twain shall be one flesh.* Wherefore also the Lord saith in the Gospel, speaking of marriage, *therefore they are no more twain, but one flesh.* One flesh, because of our mortality He took flesh; not one divinity, for He is the Creator, we the creature. Whatsoever then our Lord speaketh in the person of the Flesh He took upon Him, belongeth both to that Head which hath already ascended into heaven, and to those members which still toil in their earthly wandering; for which toiling members, when Saul was persecuting them,

Acts 9, 4. He cried from heaven, *Saul, Saul, why persecutest thou Me?* Let us hear then our Lord Jesus Christ speaking in prophecy. For the Psalms were sung long before the Lord

was born of Mary, yet not before He was Lord; for from ^{VER.} everlasting He was the Creator of all things, but in time He ^{1.} was born of His creature. Let us believe that Godhead, and, so far as we can, understand Him to be equal to the Father. But that Godhead equal to the Father, was made partaker of our mortal nature, not of His own store, but of ours; that we too might be made partakers of His Divine Nature, not of our store, but of His.

3. *Lord, Thou hast tried me, and known me.* Let the ^{ver. 1.} Lord Jesus Christ Himself say this; let Him too say, 'Lord,' to the Father. For His Father is not His Lord, save because He hath deigned to be born according to the flesh. He is Father of the God, Lord of the Man. Wouldest thou know to whom He is Father? To the coequal Son. The Apostle saith, *Who, being in the form* ^{Phil. 2,} *of God, thought it not robbery to be equal with God.* To ^{6. 7.} this *Form* God is Father, the *Form* equal to Himself, the only-begotten Son, begotten of His Substance. But forasmuch as for our sakes, that we might be re-made, and made partakers of His Divine Nature, being renewed unto life eternal, He was made partaker of our mortal nature, what saith the Apostle of Him, after that he had said, *Who, being in the form of God, thought it not robbery to be equal with God?* He saith, *yet He emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and was found in fashion as a man.* He was in the Form of God, equal to the Father; He took upon Him the form of a servant, so as therein to be less than the Father. Whence He saith both in the Gospel; both, *I and the Father are one*; and, *For my Father is* ^{John 10,} *greater than I: I and the Father are one,* according to the ^{30.} *Form of God*; *The Father is greater than I,* according to the ^{1b. 14,} *form of a servant.* ^{28.} Therefore since He is both Father and Lord, Father of the *Form of God*, Lord of the *form of a servant*, let Him then say, and let not us wonder or be offended that the only-begotten Son of God saith it, *Lord, Thou hast proved me; and known me. Thou hast proved me, and known me*; not because He did not know before, but because He made Him known to others; *Thou hast proved me, he saith, and known me.*

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CXXXIX.

4. *Thou hast known My down-sitting and Mine up-rising.* What here is *down-sitting*, what *up-rising*? He who sitteth, humbleth himself. The Lord then *sat* in His Passion, *up-rose* in His Resurrection. *Thou*, he saith, hast known this; that is, Thou hast willed, Thou hast approved; according to Thy will was it done. But if thou choosest to take the words of the Head in the person of the Body, let us too say, *Thou hast known my down-sitting and mine up-rising*. For man sitteth when he humbleth himself in penitence, he riseth up when his sins are forgiven, and he is lifted up to the hope of everlasting life. Wherefore it

Ps. 127, is said also in another Psalm, *Rise up after ye have sat down, ye that eat the bread of sorrow*. Penitents eat the bread of sorrow; as they sing in another Psalm, saying,

Ps. 42, *My tears have been my meat day and night*. What then meaneth, *Rise up after ye have sat down*? Lift not up yourselves, unless ye have first been humbled. For many wish to rise before they have sat down, they wish to appear righteous, before they have confessed that they are sinners. If then thou take the verse in the person of our Head, understand thus, *Thou hast known My down-sitting, and Mine up-rising*, that is, My Passion and My Resurrection: if in the person of the Body, *Thou hast known my down-sitting and mine up-rising*, before Thine eyes I have confessed my sins, and by Thy grace I have been justified.

ver. 1. 2. 5. *Thou hast understood my thoughts from afar; Thou hast tracked out my path and my limit; and all my ways Thou hast seen beforehand*. What is, *from afar*? While I am yet in my pilgrimage, before I reach that, my true country, Thou hast known my thoughts. Consider the

Luke 15, younger son in the parable, for he too was made the Body of Christ, the Church which came in from the Gentiles. This younger son then had gone into a far country; for a certain father had two sons; the elder had not gone far away, but wrought in his fields, and signifieth the saints under the Law, who did the works and precepts of the Law. But the rest of the human race, which had turned aside to worship idols, had wandered into a far country. What maketh thee so far from Him Who made thee, as the false god which thou hast made for thyself? The younger son

11. &c.

then went into a far country, taking with him his substance, and, as we learn in the Gospel, wasted it, living prodigally with harlots; and being in want, he joined himself to a certain great man of that country, who appointed him to feed his swine; and he would fain have filled himself with the husks they eat, and could not. After his toil and suffering and tribulation and want, he thought on his father, and desired to return, and said, *I will arise, and go to my father.* *I will arise*, said he, for before he had sat. Here then thou mayest recognise him saying, *Thou hast known my down-sitting and mine up-rising.* I sat, in want; I arose, in longing for Thy Bread. *Thou hast understood my thoughts from afar.* For far indeed had I gone; but where is not He whom I had left? *Thou hast understood my thoughts from afar.* Wherefore the Lord saith in the Gospel, that his father met him as he was coming. Truly; for *he had understood his thoughts from afar.* *My path and my limit Thou hast tracked out.* *My path*, he saith; what, but a bad path, the path he had walked to leave his Father, as though he could be hid from His eyes when He would punish? nay more, as though he would have been crushed in that want, or been set to feed swine, save that his Father willed to scourge him afar, that He might receive him again near. So then, like a runaway slave that is caught, when the lawful vengeance of God was following him, that vengeance that punisheth our affections, whithersoever we go, and how far soever we have gone, like a runaway slave, I say, that is caught, he saith, *Thou hast tracked out my path and my limit.* What is, *my path*? that by which I have gone. What is, *my limit*? that whereunto I have reached. *Thou hast tracked out my path and my limit.* That limit of mine, far distant as it was, was not far from Thine eyes. Far had I gone, and yet Thou wast there. *Thou hast tracked out my path and my limit.*

6. *And all my ways Thou hast seen beforehand.* He said not, *hast seen*, but, *hast seen beforehand.* Before I went by them, before I walked in them, Thou didst see them beforehand; and Thou didst permit me in toil to go my own ways, that, if I desired not to toil, I might return into Thy ways. *For there is no deceit in my tongue.* What

VER.
2. 3

PSALM meant he by this? Lo, I confess to Thee, I have walked
CXXXIX in mine own way, I am become far from Thee, I have departed from Thee, with Whom it was well with me, and to my good it was ill with me without Thee. For, had it been well with me without Thee, perchance I had been unwilling to return to Thee. So he, confessing his sins, saying that the Body of Christ was justified, not in itself, but by His grace, said, *There is no deceit in my tongue.*

ver. 4. 7. *Behold Thou, Lord, hast known all my last doings, and the ancient ones.* Thou hast known my latest doings, when I fed swine; Thou hast known my ancient doings, when I asked of Thee my portion of goods. Ancient doings were the beginnings to me of latest ills: ancient sin, when we fell; latest punishment, when we came into this toilsome and dangerous mortality. And would that this may be *latest* to us; it will be, if now we will to return. For there is another *latest* for certain wicked ones, to whom it shall be

Mat. 25, 41. said, *Go ye into everlasting fire, prepared for the devil and his angels.* And we, brethren, have heretofore abandoned

God, let it be toil enough to us to have come into this mortality. Remember we our Father's Bread; recollect we the bliss of our Father's Home; delight we not in the husks of swine, the doctrines of devils. *Behold Thou, Lord, hast known all my latest doings, and the ancient ones; the latest, whereunto I have come; the ancient, wherein I offended*
 ver. 5. *Thee. Thou hast fashioned me, and hast laid Thine hand upon me. Fashioned me, where? In this mortality; now, to the toils whereunto we all are born. For none is born, but God has fashioned him in his mother's womb; nor is there any creature, whereof God is not the Fashioner. But Thou hast fashioned me in this toil, and laid Thine hand upon me, Thine avenging hand, putting down the proud. For thus healthfully hath He cast down the proud, that He may lift him up humble. Thou hast fashioned me, and laid Thine hand upon me.*

ver. 6. 8. *Thy skill hath displayed itself wonderfully in me: it hath waxed mighty: I shall not be able to attain unto it.* Listen now and hear somewhat, which is obscure indeed, yet bringeth no small pleasure in the understanding thereof. Moses, the holy servant of God, with whom God spake by a cloud,—

for, speaking after human fashion, He must needs speak to His servant through some work of His hands which He assumed, that is, not by His own substance, but by some bodily work of His hands which He assumed, that through it those words might be spoken, and sound in human and mortal ears; for thus did God speak then, not as He speaketh in His own substance. For how doth He speak in His own substance? The Word of God is God's speech: and the Word of God is Christ: that Word soundeth not and then passeth away, but ever unchangeably remaineth *the Word, by Whom all things were made*. To which Word (for He is also the Wisdom of God) it is said, *Thou shalt change them, and they shall be changed, but Thou art the same*; and in another place where Scripture is speaking of Wisdom it saith, *remaining in herself she maketh all things new*; that abiding Wisdom then, if we may even say abiding; (but it is such because He changeth not, not because He moveth not;) and that ever continueth in the same way, never varying in place or time, in no place otherwise than in any other place; at no time otherwise than in all other time; He is the Speech of God. But the speech which was addressed to Moses, being addressed to man, was by syllables, by passing sounds; and they would not be, had not God assumed one of the works of His hand, such as might utter such discourse and words—holy Moses, I say, knew that that speech of God was uttered by means of certain corporeal works of God's hand which He assumed, and he longed and desired to see the true appearance of God, and said to God, Who was conversing with him, *If now I have found grace in Thy sight, shew me Thyself*. When this he desired vehemently, and would extort from God in that sort of friendly familiarity, if we may so speak, wherewith God deigned to treat him, that he might see His Glory and His Face, in such wise as we can speak of God's Face, He said unto him, *Thou canst not see My Face; for no one hath seen My Face, and lived*; but I will place thee in a clift of the rock, and will pass by, and will set My hand upon thee; and when I have passed by, thou shalt see My back parts. And from these words there ariseth another enigma, that is, an obscure figure of the

VER.
6.

EX. 33,
13.

ibid. 20.

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truth. *When I have passed by, saith God, thou shalt see My back parts*; as though He hath on one side His face, on another His back. Far be it from us to have any such thoughts of that Majesty! For whoso hath such thoughts of God, what advantageth it him that the temples are closed? He is building an idol in his own heart. In these words then are mighty mysteries. The Lord spake, as I said, by one of the works of His hand, what He would say to His servant. Thereby was meant the Person of our Lord and Saviour Jesus Christ Himself; Who according to the form of God indeed, wherein He is equal to the Father, is equally with the Father invisible to eye of man. For if human wisdom cannot be seen with the eye, can the Virtue and Wisdom of God be seen by eye of flesh? But forasmuch as the Lord was about to take flesh in due time, so as to appear even to fleshly eyes, that healthfully He might cure the soul within, since thus it was needful that He should appear, foretelling this, He saith to Moses in a figure, *Thou canst not see My Face, but thou shalt see My back parts, when I have passed by thee. But that thou mayest not see My Face, My Hand shall be upon thee.* What was 'to pass by' to the Lord, save what the Evangelist saith, *But when the hour was come, that Jesus should pass from this world to the Father?* For 'Pascha' signifieth passing over; for what in Hebrew is expressed by the word 'Pascha,' in Latin is interpreted 'transitus'.¹ What is, *Thou shalt not see My Face, but thou shalt see My back parts?* Whom did Moses personify when it was said to him, *Thou shalt not see My Face, but thou shalt see My back parts, and that when I have passed by: but that thou mayest not see My Face, I will lay My Hand upon thee.* By His Face He meant His former estate, and in a manner by His back parts, His passing from this world by His Passion. He appeared to the Jews, they knew Him not. Them Moses personified when it was said to him, *Thou canst not see My Face.* But whence was it that they saw not the Lord in the flesh? Because the Hand was heavy on them. For of them had Esaias said, *Make the heart of this people fat, and their eyes heavy.* And they say in another Psalm, Ps. 32, 4. *Thy Hand is heavy upon me.* So that they might not then

¹ cross-
ing
over.

Is. 6, 10.

perceive the divinity of Christ, (*for had they known it, they would not have crucified the Lord of glory*, and if the Lord had not been crucified, His Blood would not have redeemed the world,) what did the Lord, but what the Apostle called *the depth of the riches of the wisdom and the knowledge of God*; where he crieth out, *O the depth of the riches of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out!* For who hath known the mind of the Lord, or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and to Him, are all things: to Whom be glory for ever and ever. This the Apostle saith, because above he had said, *Blindness in part is happened to Israel, that the fulness of the Gentiles might come in, and so all Israel might be saved.* The Jews then were blinded in part, as their pride deserved, because they called themselves righteous; and, being blinded, they crucified the Lord. He laid His Hand upon them that they might not see Him, while He passed by, that is, from this world to the Father. Let us see whether after He had passed by, they saw His back parts. The Lord rose again, appeared to His disciples, and to all who had up to this time believed on Him; not to those by whom He was crucified, because upon them He had laid His Hand while He passed by. Then He ascended into heaven, after He had tarried forty days with His disciples. And when the day of Pentecost was fully come, He sent unto them His Holy Spirit. They, filled with the Holy Spirit, began to speak in all men's tongues, who had been born in one, and had learnt one alone. Thousands of those who had crucified the Lord were amazed and astonished at so great a miracle; pricked to the heart at so great a miracle, they sought counsel of the Apostles, what they should do, when Christ was preached to them, wondering whence it came that unlearned men spake in every tongue. When then the Apostle Peter preached to them Christ, Whom they had despised on the Cross, Whom as a mortal man they had mocked, Whom they insulted because He came not down from the Cross, whereas surely it was a much greater thing to rise from the dead, as He did, than to come down

V E R.
5.
1 Cor.
2, 8.

Rom. 11, .
33. &c.

Ib. 25,
26.

PSALM from the Cross;—when then he preached to them Christ, CXXXIX. they said, *What shall we do?* They who had raged against Acts 2, the Lord, Whom they saw, now seek counsel how they may 37. 38. be saved; and it is said to them, *Repent, and be baptized every one of you in the Name of Jesus Christ, and your sins shall be forgiven you.* Behold, they saw the back parts of Him, Whose face they could not see. For His Hand was upon their eyes, not for ever, but while He passed by. After He had passed, He took away His Hand from their eyes. When the Hand was taken from their eyes, they say to the disciples, *What shall we do?* At first they are fierce, afterwards loving; at first angry, afterwards fearful; at first hard, then pleasant; at first blind, then enlightened.

9. I think that we may also recognise in this Psalm the same kind of words of the Gentiles, remembering their Rom. 11, unbelief. *For God hath concluded all in unbelief, that He 32. might have mercy on all. Thou hast fashioned me, and laid Thine Hand upon me. Thy knowledge is made wonderful from me; it hath waxed mighty, I shall not be able to attain unto it.* Thou hast, as it were, laid Thine Hand upon me: Thou hast been made wonderful unto me, I comprehend Thee not, with Whom I was. How easy to me was the Luke 15, countenance of my Father, when I said, *Give me the portion 12. of goods that falleth to me.* Behold now that I have gone into a far country, and am crushed with hunger, difficult is it to me, and toil is before my eyes; I cannot perceive what I have abandoned. *For Thy knowledge, saith he, is made wonderful from me.* From my sin came it to pass, that it was made wonderful to me, and was incomprehensible to me. For easy was it to me to contemplate Thee, when I had not through pride left Thee. *Thy knowledge is made wonderful from me; it hath waxed mighty; I shall not be able to attain unto it, that is, from myself. I shall not be able to attain to it from myself.* When then I shall be able, not, save of Thee, shall I be able.

10. Behold thou findest that the runaway in a far country cannot escape His eyes, from Whom he fleeth. And whither ver. 7. can he go now, whose *limit is tracked out?* Behold, what Wisd. 1, saith he? *Whither shall I go from Thy Spirit? for the 7. Spirit of the Lord filleth the earth.* Who can in the world

flee from that Spirit, with Whom the world is filled? *Whither shall I go from Thy Spirit, and whither shall I flee from Thy Face?* He seeketh a place whither to flee from the wrath of God. What place will shelter God's runaway? Men who shelter runaways, ask them from whom they have fled; and when they find any one a slave of some master less powerful than themselves, him they shelter as it were without any fear, saying in their hearts, 'he hath not a master by whom he can be tracked out.' But when they are told of a powerful master, they either shelter not, or they shelter with great fear, because even a powerful man can be deceived. Where is God not? Who can deceive God? Whom doth not God see? From whom doth not God demand His runaway? Whither then shall that runaway go from the Face of God? He turneth him hither and thither, as though seeking a spot to flee to.

11. *If I go up, saith he, to heaven, Thou art there: if I go down to hell, Thou art present.* At length, miserable runaway, thou hast learnt, that by no means canst thou make thyself far from Him, from Whom thou hast wished to remove far away. Behold, He is every where; thou, whither wilt thou go? He hath found counsel, and that inspired by Him, Who now deigneth to recall him. *If I go up to heaven, Thou art there: if I go down to hell, Thou art present.* If I lift myself up, I find Thee pressing me down; if I hide myself, I find Thee seeking me, and not only seeking me, but also tracking me out. For if I pride myself on my righteousness, Thou art there, Whose is true righteousness. If by sinning I go down to the depths of wickednesses, and spurn to confess, saying, 'Who seeth me,' for *in hell who shall confess to Thee?* there also Thou art present, to punish. Whither then shall I go that I may flee from Thy presence, that is, not find Thee angry?

12. This plan he found: So will I flee, saith he, from Thy Face, so will I flee from Thy Spirit; from Thy avenging Spirit, Thy avenging Face thus will I flee. How? *If I take again my wings right forward, and abide in the utmost parts of the sea.* So can I flee from Thy Face. If he will flee to the utmost part of the sea from the Face of God, will not He from Whom he fleeth be there, He of

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Whom he said, *If I go down to hell, Thou art present?* Strange, if He be not in the utmost parts of the sea, Who not even in hell is absent. But I know, saith he, how I may flee from Thy wrath. I must take again my wings, not an erring course but right forward, that I neither be lifted up to proud presumption, nor be sunk down to abandoned despair. What wings will he take again, save the two pinions, the two precepts of love, *on which two commandments hang all the Law and the Prophets?* These wings, saith he, these pinions, if I thus take again to me, and abide in *the utmost parts of the sea*, I can flee from Thy Face to Thy Face; from Thy Face in anger, to Thy Face appeased. For what are *the utmost parts of the sea*, but the end of the world? Thither let us now flee in hope and longing, with the wings of twofold love; let us have no rest, save in *the utmost parts of the sea*. For if elsewhere we wish for rest, we shall be hurled headlong into the sea. Let us fly even to the ends of the sea, let us bear ourselves aloft on the wings of twofold love; meanwhile let us flee to God in hope, and in faithful hope let us meditate on that *end of the sea*.

Mat. 22,
40.

13. Now listen who may bring us thither. The very same One whose face in wrath we wish to flee from. For what followeth? *If I go down into hell, Thou art present: if I take again my wings right forward, and abide in the utmost parts of the sea, even thither shall Thy hand conduct me, and Thy right hand lead me.* This let us meditate on, beloved brethren, let this be our hope, this our consolation. Let us take again through love the wings we lost through lust. For lust was the lime of our wings, it dashed us down from the freedom of our sky, that is, the free breezes of the Spirit of God. Thence dashed down we lost our wings, and were, so to speak, imprisoned in the power of the fowler; thence *He* redeemed us with His Blood, Whom we fled from to be caught. He maketh us wings of His commandments; we raise them aloft now free from lime. Let us not love the sea, but fly to *the utmost parts of the sea*. Let none be afraid, yet let none presume on his wings; for, winged though we be, unless He conduct us, we are thrown headlong into the depths of the sea, worn out and tired,

presuming as it were on our own strength. Needs then must we have wings, and needs must He conduct us, for He is our Helper. We have free-will; but even with that free-will what can we do, unless He help us Who commandeth us. *For thither shall Thy Hand conduct me, and Thy right Hand guide me.* VER. 10.

14. And considering the length of the way, what said he to himself? *And I said, Peradventure the darkness shall overwhelm me.* Lo, now I have believed in Christ, now am I wafted aloft on the wings of twofold love, and the iniquity of this world aboundeth, and *because iniquity aboundeth, the love of many waxeth cold.* Mat. 24, 12. In this life amid so many offences, so many sins, so many troubles of daily temptations, daily evil suggestions, what do I? saith he. How shall I come to the utmost parts of the sea? He addeth, *he that shall endure unto the end, the same shall be saved.* ib. 13. Regarding the length of the way, I said to myself, *Peradventure the darkness shall overwhelm me. And the night was light in my delight.* The night was made to me light, because in the night I despaired of being able to cross so great a sea, to surmount so long a journey, to reach the utmost parts by persevering to the end. Thanks to Him Who sought me when a runaway, who smote my back with strokes of the scourge, who by calling me re-called me from destruction, who made my night light. For it is night so long as we are passing through this life. How was the night made light? Because Christ came down into the night. Christ took flesh in this world, and enlightened for us the night. For the woman in the parable when she had lost a drachma, lighted a candle. The wisdom of God had lost a drachma. What is a drachma? A piece of money whereon was the image of our king. For man was made in the image of God, and had perished. And what did the wise woman? She lighted a lamp. A lamp is made of clay, yet has light, whereby the drachma may be found. The lamp of wisdom then, the Flesh of Christ, is made of clay, yet shines with His Word, finds the lost. *And night was made light in my delight.* Night was made delight to me. Our delight is Christ. See how now we delight in Him. Those shouts of yours, that joy of yours, whence are they from our delight? and whence is that delight, save that our

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ver. 12. 15. *For darkness shall not be darkened by Thee.* Do not thou then darken thy darkness; God darkeneth it not, but enlighteneth it yet more; for to Him is said in another Psalm, *Thou, Lord, shall light my candle: my God shall enlighten my darkness.* But who are they who *darken their darkness*, which God darkeneth not? Evil men, perverse men; when they sin, verily they are darkness; when they confess not their sins which they have committed, but go on to defend them, they *darken their darkness*. Wherefore now if thou hast sinned, thou art in darkness, but by confessing thy darkness thou shalt obtain to have thy darkness lightened; by defending thy darkness, thou shalt *darken thy darkness*. And where wilt thou escape from double darkness, who wast in difficulty in single darkness? In what sense then doth the Lord not *darken our darkness*? Because he suffereth us not to have our sins unpunished, he scourgeth us in these toils, and disciplineth us. Know, my brethren, that all this misery of mankind in which the world groaneth, is medicinal pain, not penal sentence. Ye see that every where is pain, every where fear, every where need, every where toils. Avarice increaseth, but amid evils. If for this purpose God here disciplineth us with such scourges, that our *darkness may not be darkened*, let us acknowledge that we are under the punishment of the scourge, and let us bless God, Who mingleth bitternesses with the sweetness of this earthly life, lest, blinded by the enjoyment of temporal delights, we long not for everlasting delights, nor be willing that the sea come to end, or ourselves to *dwell in the uttermost parts of the sea*. Let then the waves of the sea rage: the more the waves of the sea rage, the more does the dove soar with her wings. God then *darkeneth not our darkness*, because He mingleth scourges with our sins, and bitternesses with our evil delights. Let us not *darken our darkness* by defending our sins, and *the night shall be light in our delight*. *For darkness shall not be darkened by Thee.*

16. *And night shall be lightened as the day. Night, as the day.* Day to us is worldly prosperity, night adversity in this world: but, if we learn that it is by the desert of our sins that we suffer adversities, and our Father's scourges are sweet to us, that the Judge's sentence may not be bitter to us, so shall we find the darkness of this night to be, as it were, the light of this night. If it is night, how is there light there? It is night, because here mankind wander; it is night because not yet have we reached the true day, the day not straitened by yesterday and to-morrow, the day everlasting, without rising, without setting. Here then it is night, but this night has a sort of light and darkness of its own. Why it is altogether night, we have said; but what is the light of this night? Prosperity and happiness of this world, temporal joy, temporal honour, are, as it were, the light of this night. But adversity, and the bitterness of tribulations and lowness of station, these are, as it were, the darkness of this night. In this night, in this mortal condition of human life, men have darkness; their light prosperity, adversity their darkness. But when Christ our Lord has come, and has dwelt in the soul by faith, and promised other light, and inspired and given patience, and warned a man not to delight in prosperity or to be crushed by adversity, the man, being faithful, begins to treat this world with indifference; not to be lifted up when prosperity befalls him, nor crushed when adversity, but in all things to praise God, not only when he aboundeth, but also when he loseth; not only when he is in health, but also when he is sick; so that in his mouth that strain is true, *I will bless the Lord at all times, His praise shall be ever in my mouth.* If then ever, both when this night is bright, and when it is dark; when prosperity smiles upon thee, and when adversity is sad; if ever His praise be in thy mouth, then shall it also be to thee according to what is next said, *As is His darkness, so is also His light.* His darkness overwhelms me not, because His light lifts me not up.

17. Behold, thou hast its light in Job: he had abundance of every thing. First is described the light of his night, in his riches. In proportion to the greatness of the goods, and

PSALM CXXXIX. the store he possessed in abundance, was the light of his night. The enemy thought that such an one as he worshipped God only because He had given him all these things, and asked that they might be taken from him. Then his night became darkness, which before had light. Still he knew that, whether it were darkness or light, it was night, wherein he was wandering in a far country, away from his God, and he had his God Himself as an inward Light, and that inner Light made him indifferent, whether it were darkness in this night, or light. And as in the light of this night, that is, in the midst of abundance, he worshipped God, when all was taken from him, when his night was made darkness,

Jobl, 21. what said he? *The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so hath it happened; blessed be the Name of the Lord.* I am, so to speak, in the night of this life: my Lord dwelleth in my heart, He enlightened that night for me with certain comforts, when He gave me abundance of temporal goods; now He hath withdrawn that temporal light, and the night is, as it were, darkened. But since, *as is His darkness, so is His light also; the Lord gave, the Lord hath taken away;* as it pleased the Lord, so hath it happened; *blessed be the Name of the Lord.* I am not sad in this night, for *as is His darkness, so is also His light;* both pass away; so that *they which rejoice are as though they rejoiced not, and they that weep as though they wept not; for, as is His darkness, so is also His light.*

¹ Cor. 7,
30.

ver. 12. 18. *For Thou, O Lord, hast possessed my reins.* Not without reason, *as is His darkness, so is also His light.* The Possessor is within; He occupieth not only the heart, but also the reins; not only the thoughts, but also the delights: He then possesseth that whence I should feel delight at any light in this world: He occupieth my reins: I know not delight, save from the inward light of His Wisdom. What then? Dost thou not delight that thy affairs are very prosperous, times fortunate to thee? dost thou not delight in honour, in riches, in thy family? 'I do not,' saith he. Wherefore? *Because as is His darkness, so is also His light.* Whence hast thou this indifference, that *as is His darkness* to thee, *so is also His light?* Whence?

Because *Thou hast possessed my reins, O Lord ; Thou hast taken me up from my mother's womb.* While I was in my mother's womb, I did not regard with indifference the darkness of that night and the light of that night. For *my mother's womb* is the custom of my city. What city is that? That which first gave us birth in captivity. We know that Babylon, whereof we spoke yesterday, from whence all go forth who believe in and sigh for the true light, the heavenly Jerusalem. Therefore have I said, From my mother's womb was I taken up by the Lord, thence are the darkness and light of this night become indifferent to me. But he that is in the womb of that mother, Babylon, joys in the prosperity of this world, is crushed by the adversity of this world, knows not to rejoice, unless some temporal prosperity befall him ; knows not to be saddened, unless some temporal adversity befall him. Now come forth from the womb of Babylon, begin to sing a song to the Lord ; come forth and be born : God shall take thee up from thy mother's womb. What God? That God of the Apostle Paul, who said, *But when it pleased God, Who separated me from my mother's womb, to reveal His Son in me.* For who was his mother? The Synagogue. And what had he learnt there, save what the Jews themselves, the people itself, had and had learnt? The name of God's praise had remained in them, but there were not found in them deeds : there were in them the words of God, as leaves on a tree : the fruit was no where. Such a fig-tree, as ye know, the Lord when He found, withered away with a curse, for He found thereon leaves, but fruit He did not find. Some tree He was speaking of in a figure to us. *For the time of figs was not yet :* what all men knew, did the Maker of earth and sky not know? He therefore, Who separated Paul from his mother's womb, hath also separated us from our mother's womb. And who is our mother? Babylon. Being then taken up from that womb, let us now begin to entertain other hopes. He hath promised, brethren, that wherein ye may rejoice : now bring forth fruit, being set in other hopes. Now know no ill, save to offend God, and so not to be brought to those things which He promiseth. What of the goods of this world, and the ills of this world? Let us regard them with

VER.
12.

Mat. 21,
19.

Mark
12, 13.

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CXXXIX.

indifference; for now, having been taken up from the womb of that our mother, we look on them with indifference, and say, *As is His darkness, so is also His light.* Neither doth earthly prosperity make us happy, nor earthly adversity wretched. We must maintain righteousness, love faith, hope in God, love God, love our neighbours also. After these toils we shall have unfailing light, day without setting. Fleeting is all the light and darkness of this night. *For Thou, Lord, hast possessed my reins: Thou hast taken me up from my mother's womb.*

19. *I will confess to Thee, O Lord, for terribly hast Thou been made wonderful. Terribly hast Thou been made wonderful:* in the very fact that we wonder at Thee, Thou art terrible, we rejoice with trembling. For we fear lest, being puffed up with pride at Thy gifts, we be punished by the loss of what we have gained by humility. *I will confess to Thee, O Lord, for terribly hast Thou been made wonderful: wondrous are Thy works, and my soul knoweth it right well. Now my soul knoweth it right well, because Thou hast taken me up from my mother's womb; but aforetime Thy knowledge was made wonderful from me, it had waxed great, nor could I attain unto it. From me then it had waxed great, nor could I attain unto it. Whence doth my soul now know right well, save because the night is light in my delight? save because Thy grace hath come unto me, and enlightened my darkness? save because Thou hast possessed my reins? save because Thou hast taken me up from my mother's womb?*

ver. 15. 20. *My bone is not hid from Thee, which Thou hast made in secret. His bone,* he saith. What the people call 'ossum,' is in Latin called 'os.' This is the word in the Greek¹.
¹ Gr. ὀστούν.
 For we might think the word 'os' is here the one which makes in the plural 'ora,' not 'os' short, which makes 'ossa.' He saith then, *my bone is not hid from Thee, which Thou hast made in secret.* I have a certain bone in secret (ossum). For this word let us prefer to use; better is it that scholars find fault with us, than that the people understand us not. 'There is then,' saith he, 'a certain bone of mine, within, hidden; Thou hast made within a bone for me in secret, yet is it not hidden from Thee. In secret hast Thou made it,

but hast Thou therefore hidden it from Thyself? This my ^{VER.} bone made by Thee in secret men see not, men know not: ^{15.} Thou knowest, Who hast made. What *bone* then meaneth he, brethren? Let us seek it, it is *in secret*. But because as Christians we are speaking in the Name of the Lord to Christians, now we find what bone is of this kind. It is a sort of inward strength; for strength and fortitude are understood to be in the bones. There is then a sort of inward strength of the soul, wherein it is not broken. Whatever tortures, whatever tribulations, whatever adversities rage around, that which God hath made strong in secret in us, cannot be broken, yieldeth not. For by God is made a certain strength of patience, of which is said in another Psalm, *But my soul shall be subjected to God*, Ps. 62, 5. *for of Him is my patience*. Observe too the Apostle Paul, how he hath within him this kind of strength. *As sorrowful*, saith he, *yet alway rejoicing*. Whence, *as sorrowful*? ^{10.} From insults, reproaches, persecutions, scourgings, stripes, stonings, imprisonment, chains. Who would not think them wretched in all these? Nay, their very persecutors would not so rage against them, did they not think that they were made wretched by their persecutions. For from their own weakness did they guess at them, not having themselves a bone hidden within; but they who had, to men without indeed seemed sad, yet within rejoiced to God, from Whom their bone was not hidden, which He Himself had made in secret. And the same Apostle Paul discloseth to us this bone made in secret by God, in these words, '*And* ^{Rom. 5,} *not only so, but we even glory in tribulation.*' Is it too ^{3.} small a thing that thou art not sad, but dost thou glory also? Let it suffice thee not to be sad. Too small a thing it is, saith he, to Christians; such a bone hath He made for me in secret, that it is too small a thing for me not to be crushed, if I glory not also. Wherein dost thou glory? *In tribu-* ^{ib. 4, 5.} *lations, knowing that tribulation worketh patience*. See how that strength is fashioned within in his heart: *knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost Which is given unto us*. So is fashioned and

PSALM CXXXIX. made strong that hidden bone, that it maketh us even to glory in tribulations. But to men we seem wretched, because that which we have within is hidden from them. *My bone is not hid from Thee, which Thou hast made in secret, and my substance is in the lower parts of the earth.* Behold, in flesh is my substance, *in the lower parts of the earth is my substance*; yet have I a bone within, which Thou hast fashioned, such as to cause me never to yield to any persecutions of this lower region, where still my substance is. For what great matter is it, if an Angel be brave? This is a great matter, if flesh is brave. And whence is flesh brave, whence is an earthen vessel brave, save because in it is made a bone in secret? *And my substance is in the lower parts of the earth.*

21. What of them who are less strong? For, as I have already brought to your notice, it is Christ that speaketh. But many things are spoken in the person of the Body, hear now somewhat in the person of the Head; and that, not as though He maketh distinction, so as to introduce the person now of the Head, now of the Body. For if he make distinction, he in a manner divideth, and so there will not be two in one flesh. But if there be two in one flesh, wonder not if there be two in one voice. When our Lord Jesus Christ suffered, His disciples had not yet that inward bone, not yet had their strength of patience been made strong; and they knew not themselves, knew not their own strength, and Peter dared to promise to share his Lord's Passion even unto death: the sick man knew not himself, but the Physician knew the sick man. What **Luke 23.** was the result? *I will go with Thee*, saith he, *even unto death. Verily I say unto thee, Before the cock crow, thou shalt deny Me thrice.* The answer of the Physician proved truer than the presumption of the sick man. Of those then he saith, '*My bone is not hidden from Thee, which Thou hast made in secret,*' in whom is this bone made strong within; especially the strength of endurance in our Lord and Saviour Jesus Christ, Who when He willed lay down, when He willed rose again; when He willed, slept, when He willed, awoke; for, *I have power*, saith He, *to lay John 10.* *My life down, and I have power to take it again.* What 18.

of them in whom this strength was not fashioned and established? what saith He of them? See what He saith to God His Father. *Thine eyes did see My imperfect one. My imperfect one*, My Peter, promising and denying, presuming and failing; yet Thine eyes saw him. For because the Lord Himself turned and looked on him, as it is written in the Gospel, at length after the third denial he remembered what the Lord had foretold to him, and went out and wept bitterly; that weeping was at God's looking upon him, for, *Mine imperfect one*, saith He, *Thine eyes did see*. For he, imperfect, stumbling at his Lord's Passion, without doubt would have perished, but that Thine eyes saw him, and not him only, but all too who were imperfect, till they were strengthened by Christ's resurrection. For it was made plain to their eyes that that had not perished in their Lord which had died, and so that bone was made for them in secret, so that now they did not even fear to die themselves. *Thine eyes did see Mine imperfect one, and in Thy book shall all be written*, not only the perfect, but also the imperfect. Let not the imperfect fear, only let them advance. Nor yet, because I have said, 'let them not fear,' let them love their imperfection, and remain there, where they are found. Let them advance, as far as in them lieth. Daily let them add, daily let them approach; yet let them not fall back from the Body of the Lord: that, compacted in one Body and among these members, they may be counted worthy to have that said of them, *Thine eyes did see My imperfect one, and in Thy book shall all be written*.

22. *By day shall they wander, and none among them.* *The* ver. 16.
Day was yet on earth, even our Lord Jesus Christ. Whence He said, *Walk while ye have the Day*. But *by day shall* John 12,
His imperfect ones *wander*. They too thought that our 35.
Lord Jesus Christ was only man, that He had not within Him the hidden Godhead, that He was not secretly God, but that He was that only which was seen: this they too thought. For even Peter himself, (for of him especially we speak, in whom is set forth to us also a pattern that we despair not of our weakness,) even Peter had said to the Lord, when He asked whom men said that He was, *Thou* Mat. 16,
art the Christ, the Son of the living God. And the Lord 16. 17.
had said to him, *Blessed art thou, Simon Barjona, for*

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flesh and blood hath not revealed it unto thee, but My Father which is in heaven. Wherefore? Because he has called Him the Son of God. Then, but a little after, in the same place, in the same conversation, the Lord began to speak of His coming Passion. Then did that same Peter, who already had confessed Him to be the Son of God, fear lest He should die like a son of man. He was the Son of God, He was also the Son of man; Son of God, in the Form of God, equal to the Father; Son of man, in the form of a servant, wherein He is inferior to the Father. Doubtless He was destined to come to His Passion in the form of a servant; why did Peter fear that in the form of a servant the Form of God would perish, and not rather presume that through the Form of God the form of a servant would live

again? He saith to Him, *That be far from Thee, Lord; this shall not be unto Thee.* And the Lord, Who had called him blessed in those former words, now saith, *Get thee behind me, Satan, for thou savourest not the things that be of God, but those that be of men.* Before, because he had said, *Thou art the Christ, the Son of the living God,* it was said to him, *Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven:* therefore art thou a stone, therefore blessed. But now, because not from the Father's revelation, but from the flesh's weakness he had answered, he is called Satan. *Thou savourest not,* He says, *the things that be of God, but those that be of men.* And this was Christ, my brethren; He had walked among them, He had commanded the winds, He had walked on the waters before their eyes, before their eyes He had raised one who had been four days dead, before their eyes He had done all those great miracles, and yet they were amazed at His Passion, as though they had lost Him, on Whom they had in vain trusted. But *by day shall they wander, and none among* them.* No one whatever; not even he who had said, *I will go with Thee even unto death.* For He had

said unto them, *The hour cometh, that ye shall leave Me alone, and go every one his own way; and yet I am not alone, because the Father is with Me.* The Father was with Him, and He with the Father; the Father in Him, and He

* St. Augustine seems to have understood this very elliptically: none was among them, i. e. who did not do so.

in the Father; He and the Father were one; yet feared they when He died. Wherefore, save because *in the day they wandered, and there was no one in them. In the day they shall wander, and none among them.* VER.
17. 18.

23. But what is, *In the day they shall wander?* Shall they perish? Where then is, *Thine eyes did see My imperfect one, and in Thy book shall all be written?* When then did they *wander in the day?* When they understood not the Lord set upon earth. And what followeth? *But* ver. 17. *to me Thy friends are made very honourable, O God; those very ones, who wandered in the day, and none was in them, became Thy friends, and were made very honourable to me. That bone was made in them in secret after the resurrection of the Lord, and they suffered for His Name, at whose death they had been amazed. To me Thy friends are made very honourable, O God, mightily strengthened were their chieftainships.* They became Apostles, they became leaders of the Church, they became rams leading their flocks, *mightily strengthened were their chieftainships.*

24. *I will number them, and they shall be multiplied* ver. 18. *above the sand.* By means of them, who *wandered in the day, and there was none in them*, lo! there has been born all this great multitude, which now is like the sand innumerable, save by God. For He said, *they shall be multiplied above the sand*, and yet He had said, *I will number them.* The very same who are numbered, *shall be multiplied above the sand.* For by Him is the sand numbered, by Whom *the* Mat. 10, *very hairs of our head are numbered.* *I will number them,* 30. *and they shall be multiplied above the sand.*

25. *I have risen, and yet am I with Thee.* What is, *I have risen, and yet am I with Thee?* Already have I suffered, saith He, already have I been buried; lo! I have risen, and not yet do they understand that I am with them. *Yet am I with Thee*, that is, not yet with them, for not yet do they recognise Me. For thus do we read in the Gospel, that after the resurrection of our Lord Jesus Christ, when He appeared to them, they did not at once know Him. There is another meaning also: *I have risen, and yet am I with Thee*, as though He would signify this present time, wherein he is as yet hidden at the right hand of the Father,

PSALM before He is revealed in the brightness, wherein He shall
CXXXIX. come to judge the quick and the dead.

26. And then He telleth what meanwhile, during this whole time when He already has risen, and remaineth still with the Father, He suffereth by the intermixture of sinners in His Body, the Church, and by the separation of heretics.

v. 19. 20. *If Thou, O God, shalt slay the sinners, since Thou shalt say in Thy thought, Depart from Me, ye men of blood, they shall receive in vanity their cities.* The words seem to be connected in this order; *If Thou, O God, shalt slay the sinners, they shall receive in vanity their cities.* For in this way doth He mean them to be understood to be slain, when by pride, whereby they are puffed up, they lose the

Wisd. 1, 5. *grace whereby they live. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without*

Eph. 4, 18. *understanding.* Thus are sinners slain, because, *having their understandings darkened, they are alienated from the life of God.* For on account of elation they lose confession, and so they are slain, and in them is fulfilled what Scripture

Eccles. 17, 28. *saith, Confession perisheth from the dead, as from one that is not.* And so *they receive in vanity their cities*, that is, their vain peoples, who follow their vanity; when, puffed up by the name of righteousness, they persuade men to burst the bond of unity, and blindly and ignorantly follow them, as being more righteous. And because it is hence for the most part that they find an occasion for separating from the unity of Christ, namely, by accusing evil men, with whom they pretend that they are unwilling to hold communion; and because it is possible that they not only disparage the guiltless, whom they pretend to flee from as wicked, but also say truth of some wicked men, like unto themselves,

Mat. 13, 25. *among whom the wheat of Christ, preserving the bond of unity, groaneth; therefore He hath inserted, Because Thou shalt say in Thy thought, Depart from Me, ye men of blood, they shall receive in vanity their cities: that is, therefore they shall draw away to their own schism their peoples, to corrupt them with their vanity, because Thou in Thy thought shalt say, Depart from Me, ye men of blood: in order, that is, that sinners, slain in the spirit as the due reward of their pride, may therefore receive their cities, that*

is, their peoples, into vanity, that is, may draw them away VER. 21. by separation into the vanity of error; and offended, as it were, by the intermixture of the chaff, may break unity, and abandon the wheat; because He warneth the wheat, that is, good and faithful men, that before the winnowing, which is to be at the end, it separate not itself openly from the bad, lest it abandon the good that are still mingled with them; but by good conversation, and contrariety of life, it, in a manner, say silently to them, *Depart from Me, ye men of blood.* For this he saith to them by the Voice of God, which Voice is in thought, as God speaketh it in the thought of His holy people. For who are men of blood, save they who hate their brethren? As John saith, *He who hateth* 1 John 3, 15. *his brother, is a murderer.* The slain sinners then not understanding this, how God saith to the wicked in the thought of the good, *Depart from Me, ye men of blood,* find fault with them for holding communion with wicked men, and, separating themselves on the ground of these false charges, *receive in vanity their cities.* This saying, which now in the thought of the good is said to the wicked, will be openly said in that day when it shall be said to them by our Head Himself, *I never knew you: depart from Me, all ye* Matt. 7, 23. *workers of iniquity.*

27. But now the Body of Christ, the Church, saith, Why do the proud speak falsely against me, as though I were stained by other men's sins, and so, by separating themselves, *receive in vanity their cities?* *Have not I hated those* ver. 21. *who hated Thee, Lord?* Why do those who are worse themselves require of me to separate myself in body as well as spirit from the wicked, so as to root up the wheat, together with the tares, before the time of harvest, that before the time of winnowing I lose my power of enduring the chaff; that before all the different sorts of fishes are brought to the end of the world, as to the shore, to be separated, I tear the nets of peace and unity? Are the sacraments which I receive, those of evil men? Do I, by consent, communicate in their life and deeds? *Have not I hated those who hated Thee, Lord,* and at Thine enemies wasted away? When *the zeal of Thine house eat me,* did I not see the Ps. 69, 8. senseless ones, and waste away? Did not *horror take* Ps. 119, 53.

PSALM *hold of me, because of the wicked that forsake Thy law?*
 CXXXIX.

For who are Thine enemies, save they who by their life declare how they hate Thy law? These then when I hated, why do they who *receive in vanity their cities*, falsely accuse me, as though their sins could be laid to my charge, whom I hated, and at whom I wasted away with zeal for the
 Matt. 5, Lord's house? But where is, *Love your enemies?* Is it
 44. because He said *yours*, not 'God's?' *Do good to them that hate you.* He saith not, 'who hate God.' So he followeth the pattern, and saith, *Have not I hated those who hated Thee, Lord?* He saith not, 'Who have hated me.' *And at Thine enemies did I waste away.* Thine, he said, not 'mine.' But those who hate us and are enemies unto us, only because we serve Him, what else do they but hate Him, and are His enemies. Ought we then to love such enemies as these? Or do not they suffer persecution for God's sake, to whom it is said, *Pray for them that persecute you?* Observe then what followeth.

ver. 22. 28. *With a perfect hatred did I hate them.* What is, *with a perfect hatred?* I hated in them their iniquities, I loved Thy creation. This it is to hate with a perfect hatred, that neither on account of the vices thou hate the men, nor on account of the men love the vices. For see what he addeth, *They became mine enemies.* Not only as God's enemies, but as his own too doth he now describe them. How then will he fulfil in them both his own saying, *Have not I hated those that hated Thee, Lord,* and the Lord's command, *Love your enemies?* How will he fulfil this, save with that *perfect hatred*, that he hate in them that they are wicked, and love that they are men? For in the time even of the Old Testament, when the carnal people was restrained by visible punishments, how did Moses, the servant of God, who by understanding belonged to the New Testament, how did he hate sinners when he prayed for them, or how did he not hate them when he slew them, save that he *hated them with a perfect hatred?* For with such perfection did he hate the iniquity which he punished, as to love the manhood for which he prayed.

29. Since then the Body of Christ is in the end to be severed in body also from the unholy and wicked, but now

meanwhile groaneth among them, and since those slain ^{VER. 23. 24.} sinners falsely accusing the good for holding communion with the wicked, and separating themselves more and more from the good and innocent, on the ground of these wicked ones, so *receive in vanity their cities*, that many wicked still remain who follow them not in their separation, but continue intermingled as before, for the good to endure unto the end, what amongst them doeth the Body of Christ, bringing forth fruit with patience, an hundred, or sixty, or ^{Mat. 13, 23.} thirty-fold? What doeth the *love of Christ among the daughters, as the lily among thorns*? What are her words? ^{Cant. 2, 2.} what her conscience? what is the *appearance of the king's daughter within*? ^{Psa. 45, 13.} Lo, hear what she saith. *Prove me, O God, and know my heart.* ^{ver. 23.} Do Thou, O God, Thou prove me, Thou know; not man, not an heretic, who neither knoweth how to prove, nor can know my heart, whereas Thou provest, and knowest that I consent not to the deeds of the wicked, while they think that I can be defiled by the sins of others; so that, while I in my long wandering do what I mourn in another Psalm, that is, while I *labour for peace* ^{Psa. 120, 7.} among them that hate peace, until I come to that Vision of peace, which is called Jerusalem, *which is the mother of us all, the city eternal in the heavens*; they, contending, and falsely accusing and separating themselves, may receive, not, evidently, in eternity, but *in vanity, their cities*. *Prove me, then, my God, and know my heart; search me, and learn my paths.* Why this? Observe what followeth.

30. *And see*, saith he, *if there be any way of wickedness* ^{ver. 24.} *in me, and lead me in the way everlasting.* *Search, he saith, my paths*, that is, my counsels and thoughts; *and see if there be any way of wickedness in me*, either by act or consent; *and lead me in the way everlasting.* What else saith he, but 'lead me in Christ?' For who is *the way everlasting*, save He that is the Life everlasting? For everlasting is He Who said, *I am the Way, and the Truth, and the Life.* ^{John 14, 6.} If then thou findest any thing in my way which displeaseth Thine eyes, since my way is mortal, do Thou *lead me in the way everlasting*, wherein is no iniquity; for even *if any man sin, we have an Advocate with the Father*, ^{1 John} *Jesus Christ the righteous; and He is the propitiation for* ^{2, 1.}

PSALM *our sins; He is the Way everlasting without sin; He is the*
CXL. *Life everlasting without punishment.*

31. These are great mysteries, brethren. How doth the Spirit of God speak with us? how doth it make us delights in this night? What is this, we ask you, brethren, whence are they sweeter, the darker they are? He mixeth us our potion after His love, in certain wondrous ways. He maketh His own sayings wondrous, so that while we were speaking what ye already knew, yet forasmuch as it was dug out of passages which seemed obscure, the knowledge itself seemed to be made new. Did ye not know, brethren, that the wicked are to be tolerated in the Church, and schisms not to be made? Did ye not already know, that within those nets which hold both good and bad fishes, we must abide even to the shore, nor must the nets be burst, because on the shore the good shall be separated into vessels, and the bad thrown away? Ye know this already; but these verses of this Psalm ye did not understand: that which ye did not understand is explained; that which ye knew has been renewed.

LAT.
CXXXIX.

PSALM CXL.

Sermon to the people, in the presence of an assembly of Bishops.

1. OUR Lords have bidden me, brethren, and in them the Lord of all, to bring this Psalm to your understanding, so far as God giveth me to. May He help your prayers, that I may say those things which I ought to say, ye to hear, that to all of us the Word of God may be profitable. For all it
 1 Thess. doth not profit, for *all have not faith*. But faith in the soul
 3, 2. is like a good root, which turneth the rain to fruit; false faith, and devilish error, and evil desire, are the root of all evil, like the root of thorns, turning even the sweet rain into prickles.

2. What this Psalm containeth, I believe that ye perceived when it was being chanted; for therein the Church of Christ, set in the midst of the wicked, complaineth and groaneth, and poureth out prayer to God. For her voice is in every such prophecy the voice of one in need and want,

not yet satisfied, *hungering and thirsting after righteousness*, PSALM CXL. for whom a certain fulness in the end hath been promised, and Matt. 5, 6. is reserved. Meanwhile, here let it hunger and thirst, groan and knock and seek. Let it not delight in the allurements of its wandering, let it not think the world its country, from whence Christ came to set it free, for Christ willeth to be our Head, the Head that is of a certain Body. For we cannot speak of a head where there is no body for it to be head to. Accordingly if Christ be a Head, He is also Head of some Body. The Body of that Head is the holy Church, among whose members we are, if we love our Head. Let us hear then the words of Christ's Body, our own words, that is, if we be in Christ's Body; for whoever is not there, will be among those for whom that Body groaneth. Accordingly, either thou wilt be in that Body which groaneth among the wicked; or else thou wilt not be in that Body, but wilt be among those wicked ones among whom the Body groaneth, which groaneth amongst the wicked; either thou wilt be a member of Christ, or an enemy of the Body of Christ. Nor is it meant that they are all enemies, and adversaries of the Body of Christ after one manner, neither do they all act after one manner. Chameleon-like is he who reigneth in them, and useth them as his vessels. But many are freed from him, and pass over into the Body of Christ, and who they are, and how many there shall hereafter be, He knoweth, Who hath redeemed them, when they knew it not, with His own Blood. But some there are, destined to persevere in their wickedness, belonging not to the Body of Christ, and they assuredly are known to Him, to Whom nothing is unknown. Meanwhile, they who are already compacted with His members, not having as yet their resurrection which is to come, wherein all groaning endeth, and praise succeedeth, all tribulation shall die, and there shall be endless exultation; not yet having this in possession, yet grasping it in hope, they groan with a sort of longing, and pray to be freed from wicked men, among whom the good too must live. For to separate them now is not safe for every one. Separation will belong to Him, Who knoweth not to err. What is, 'Who knoweth not to err?' That He neither transfer the good to the right hand, nor the bad to

PSALM the left. But we in this life find it difficult to know our-
CXL. selves; how much less ought we to pass a hasty sentence on any one. For if to-day we know him to be evil, what he will be to-morrow we know not; and perhaps he whom we violently hate is our brother, and we know it not. Safe then is it for us to hate in the wicked their wickedness, and to love the work of God's Hand, so that, what God made in him, we love, what man has made in himself, we hate. For God made man himself, man made sin. Love what God made, hate what man hath made: for so shalt thou persecute what man hath made, that what God hath made be set free.

3. *To the end, a Psalm to David himself.* No other end mayest thou look to, than is laid down for thee by the Apostle
 Rom. 10, himself. For *Christ is the end of the law to every one*
 4. *that believeth.* Wherefore when thou hearest the Psalm say, *To the end*, let hearts be turned to Christ. For the title of the Psalm is, as it were, the herald of the Psalm, seeming to say, 'Lo, He is coming, of Him am I about to speak, of Christ am I about to sing.' For the words, *to*
 Rom. 1, *David himself*, I understand not, save of Him, *Who was born*
 3. *of the seed of David according to the flesh.* Meanwhile on account of the birth the name suiteth. His birth after the flesh was from David, His spiritual parentage above David. And not only before David, but before Abraham; not only before Abraham, but before Adam too; not only before Adam, but before earth and sky, before all the Angels, before all powers and virtues, before all things visible and invisible. Because then He was of the seed of David, not after His Godhead, whereby He is the Creator of David, but after the flesh; therefore He deigned to be called David in prophecy: look to this *end*, for the Psalm is chanted *to David Himself*; hear the voice of His Body; be in His Body. Let the voice which thou hast heard be thine, and pray, and say what followeth.

ver. 1. 4. *Deliver me, O Lord, from the wicked man.* Not from one only, but from the class; not from the vessels only, but from their prince himself, that is, the devil. Why *from man*, if he meaneth from the devil? Because he too is

Mat. 13, called a man in a figure: *An enemy came, and sowed tares*
 24—28.

among the wheat; and when the servants said to their master, *Didst not thou sow good seed, whence then have the tares appeared?* He replied, *An enemy hath done this.* From that wicked man they pray with all their might to be delivered. For thou *wrestlest not against flesh and blood,* ^{Eph. 6, 12.} *but against principalities, against powers, against the rulers of the darkness of this world,* that is, the rulers of sinners. And this we too were, for we have just heard the words of the Apostle, *Ye were sometime darkness, but now are ye* ^{Eph. 5, 8.} *light in the Lord.* Now then being made light, not in ourselves, but in the Lord, let us pray not only against darkness, that is, against sinners, whom still the devil possesseth, but also against their prince, the devil himself, who worketh in the children of disobedience. *Deliver me from the unrighteous man.* The same is *from the unrighteous man*, as *from the wicked man*. For he called him wicked because unrighteous, lest perchance thou shouldest think that any unrighteous man could be a good man. For many unrighteous men seem to be harmless; they are not fierce, are not savage, do not persecute nor oppress; yet are they unrighteous, because, following some other habit, they are luxurious, drunkards, given to pleasure. How doth he harm no one who spareth not himself? he is innocent who harmeth no one, not who harmeth himself. And can he help harming thee, who harmeth himself? Thou answerest, 'How doth he harm me? He hath not seized on my goods, or attacked my life; he feeds himself on his own sensuality, he delights in his own pleasures: but if his pleasures be polluting, it is himself that is polluted; what hath he to do with me, who annoyeth me not? He harmeth thee at all events by example, forasmuch as he liveth with thee, and inviteth thee to what he doeth. Art not thou, when thou seest him prospering in his defilement, attracted by the delight of such deeds? Even though thou consent not, at all events thou hast found somewhat to fight against. How then hath he not harmed thee, when thou hast hard work to conquer what he hath made in thy heart? Wicked then is every unrighteous man, who must needs be harmful, whether he be gentle or fierce. Whoever falls in his way, whoever is taken by his snares, will find how harmful is that which he thought harmless.

PSALM For, brethren, even thorns prick not with their roots. Pull
CXL. up thorns from the ground, handle their roots, and see whether thou feelest pain. Yet that in the upgrowth which causeth thee pain, proceeded from that root. Let not then men please you who seem gentle and kind, yet are lovers of carnal pleasure, followers of polluted lusts, let them not please you. Though as yet they seem gentle, they are roots of thorns. For by such deeds they mostly squander in sensuality what was their own; and how do they seek to replenish what they have squandered? Do they spare plunder and devices of fraud; do they spare to seek out every kind of wickedness? Now thou seest him to be a wretched man, whom erst thou thoughtest gentle. When thou sawest him drunken, he was a good man; now thou seest him a thief, thou fearest him as a robber; thorns have grown out of those roots. When thou sawest the soft roots of thorns, thou shouldest then have burnt them, if thou couldest, and then would not have grown out of them what now punisheth thee. And so, my brethren, body of Christ, members of Christ groaning among such wicked men, whomsoever ye find hurrying headlong into evil lusts and deadly pleasures, at once chide, at once punish, at once burn. Let the root be burnt, and there remaineth not whence the thorn may grow up. If ye cannot, be sure that ye will have them as enemies. They may be silent, they may hide their enmity, but they cannot love you. But since they cannot love you, and since they who hate you must needs seek your harm, let not your tongue and heart be slow to say to God, *Deliver me, O Lord, from the evil man, free me from the unrighteous man.*

ver. 2. 5. *Who have imagined unrighteousnesses in their heart.* How so? because what they dare not utter with their tongue, they keep in their heart. For on account of those he saith it, who for the most part speak good words with their lips. Thou hearest the voice of the righteous, yet is it not the heart of the righteous. Else what profit was it to go on and say, *Who have imagined unrighteousnesses in their heart?* From them free me, from them let Thy hand be most powerful to deliver me. For easy is it to avoid open enmities, easy is it to turn aside from an enemy declared

and manifest, while iniquity is in his lips as well as his heart; he is a troublesome enemy, he is secret, he is with difficulty avoided, who beareth good things in his lips, while in his heart he concealeth evil things. *Who have imagined unrighteousnesses in their heart: all the day long did they make war.* What is, *war*? They made for me what I was to fight against all the day. For from thence, from such heart as these, ariseth all that the Christian fighteth against. Be it sedition, be it schism, be it heresy, be it turbulent opposition, it springeth not save from these imaginings which were concealed, and while they spake good words with their lips, *all the day long did they make war.* Ye hear words of peace, yet making war departeth not from their thoughts. For the words, *all the day long*, signify without intermission, throughout the whole time.

6. *They have sharpened their tongues like serpents.* If still thou seekest to make out the man, behold a comparison. In the serpent above all beasts is there cunning and craft to hurt; for therefore does it creep¹. It hath not even feet, ¹serpit. so that its footsteps when it cometh may be heard. In its progress it draweth itself, as it were, gently along, yet not straightly. Thus then do they creep and crawl to hurt, having poison hidden even under a gentle touch. And so it followeth, *the poison of asps is under their lips.* Behold, it is *under* their lips, that we may perceive one thing under their lips, another in their lips. And these too he openly maketh manifest in another place, where he saith, *Who speak peace with their neighbours, but evil is in their hearts.* VER. 3.
3. 4.

7. *Preserve me, O Lord, from the hand of the sinner, from unrighteous men deliver me.* Here they wear their real colours, they are known; here we have no need to understand, but to act: we have need to pray, not to ask who they are. But how thou shouldest pray against such men, he explaineth in what followeth. For many pray unskilfully against wicked men. *Who have imagined*, saith he, *to trip up my steps.* Thus far it may be understood carnally. Every one has enemies, who seek to cheat him in trade, to rob him of money, where they are engaged together in business; every one has some neighbour his

PSALM enemy, who deviseth how to bring mischief upon his
CXL. family, to injure in some way his property: and surely he
 deviseth this by deceit, by fraud, by devilish devices he
 endeavoureth to accomplish this: no one can doubt it.
 Yet not for these reasons are they to be guarded against,
 but lest they lay in wait for thee and draw thee to them-
 selves, that is, separate thee from the Body of Christ, and
 make thee of their body. For as Christ is the Head of the
 good, so is the devil their head. *Who have imagined*, he
 saith, *to trip up my steps*. What is, *to trip up my steps*?
 Not as though thou shouldest be deceived in the business
 thou hast with him, or he cheat thee in a case which thou
 hast with him in the law courts. He hath *tripped up thy*
steps, if he have hindered thee in the way of God; so that
 what thou didst direct aright may stumble, or fall from the
 way, or fall in the way, or draw back from the way, or stop
 on the way, or go back to the place from whence it had
 come. Whatsoever hath done this to thee, hath tripped
 thee up, hath deceived thee. Against such snares as these
 pray thou, lest thou lose thy heavenly inheritance, lest
 thou lose Christ thy Joint-heir, for thou art destined to live
 for ever with Him, Who hath made thee an heir. For thou
 art made an heir, not by one whom thou art to succeed
 after his death, but One together with Whom thou art to
 live for ever.

ver. 5. 8. *The proud have hidden a trap for me*. He hath
 briefly described the whole body of the devil, when he saith,
the proud. Hence is it that for the most part they call
 themselves righteous when they are unrighteous. Hence
 is it that nothing is so grievous to them as to confess their
 sins. They are men who, being falsely righteous, must
 needs envy the truly righteous. For none envieth another
 in that which he wisheth not either to be or to seem. One
 envieth thee because thou art rich; either he wishes to be
 rich, in that he envieth thee, or else he wishes to be thought
 rich: another envieth thee because thou art famous or of
 high birth; either he longeth to be so himself, or else he
 desires to be thought so. And so for all things which seem
 or are thought to be good in this world, what each one
 wishes to have, wherein he wishes to excel, what he desireth

to be reported to have, therein doth he envy thee. But they who are falsely righteous, wish to seem righteous when they are not so; and when they see one truly righteous, they must needs envy him, and make it the object of their dealings with him, to make him love that wherein he glorieth. Hence come all allurings and trippings up of others. This the devil first wished, when falling himself he envied man who stood; and because he himself had lost the kingdom of heaven, he was and is unwilling that man should attain thither, and this is his object now, to prevent man attaining thither, whence himself was cast down. Since then he is proud himself, and, because proud, therefore also envious, his whole body is a body of those of like character. But let us pray against him, who cannot be amended, and against those who can, so as to say to the unrighteous man, Why enviest thou the righteous, O unrighteous man? Is it because thou wishest to appear righteous? Do better at once, so shalt thou more easily be, what thou wishest to seem. Be righteous: so shalt thou love him whom thou didst envy; for so, what thou now grievest that he is, thou shalt thyself be also, and thou shalt love thyself in him and him in thyself. For if thou enviedst a rich man, it would not therefore be in thy power to be rich: if thou enviedst some honourable and high-born senator, it would not be in thy power to be high-born and illustrious: if thou enviedst one that was handsome, never wouldest thou thereby make thyself handsome: if thou enviedst one that was brave and strong, thou wouldest not thereby give thyself strength: but if thou enviest the righteous, the matter is in thy will, be what thou art grieved that another is. For thou wilt not have to buy what thou art not thyself, but another is; it is to be had for nothing, it is to be had at once. *Peace on earth to men of good will.* VER.
5.
Luke 2,
14.

9. But those proud ones have hidden a trap for me; they have sought to trip up my steps. And what have they done? And have stretched out cords as traps. What cords? The word is well known in holy Scripture, and elsewhere we find what cords signify. The Lord made a scourge of John 2, small cords, and with it drove out from the temple those who were ill employed there, and thereby signified to us

PSALM CXL. how we were to understand *cords*; for *each one is holden with the cords of his sins*, saith another Scripture. And
 PROV. 5, 22. Esaias saith openly, *Woe to them that draw sin like a long rope*. And why is it called a *cord*?
 1s. 5, 18.

Because every sinner who persevereth in his sins, addeth sin to sin; and when he ought by accusing his sins to amend, by defending he doubleth what by confession he might have removed, and often seeketh to fortify himself by other sins, on account of the sins he hath already committed. He hath committed adultery; and, lest he be slain himself, he prepareth to commit murder; he addeth sin to sin. Again; if he happen to have committed murder, now he who feared one crime, feareth two: and so when he seeth that he feareth now more things than before he feared, he deviseth not how he may lessen what he hath done, but how he may add what he hath not yet done: he seeketh, it may be, some other evil deed. Now he hath three. What will a man devise next? Who will end the *cord* of sins? Most rightly is it called a *cord*, for however it be twisted it is increased, and they are not straight threads, but twisted, that are added. Wickedness is intertwined, and groweth in length, and seeketh not to cut off what it has woven amiss, but to add, to protract, to lengthen, so that in the end it may have wherewith it may
 Mat. 22, 13. be bound hand and foot, and be cast into outer darkness.

But these their sins they *spread* for the righteous, when they persuade them to do the evils which they themselves do. Therefore he said, *they spread cords and traps*; that is, by their sins they desired to overthrow me. And where did they this? *Beside the paths have they laid a stumbling-block for me*: not in the paths, but, *beside the paths*. Thy *paths* are the commandments of God. They have *laid stumbling-blocks beside the paths*; do not thou withdraw out of the paths, and thou wilt not rush upon stumbling-blocks. Yet will I not that thou shouldest say, 'God should prevent them from laying stumbling-blocks beside my paths, and then they would not lay them.' Nay, rather, God permitted them to *lay stumbling-blocks beside thy paths*, that thou shouldest not leave the paths. *Beside the paths have they laid stumbling-blocks for me*.

10. And what remaineth? what remedy amid such ills,

in such temptations, such dangers? *I said unto the Lord, Thou art my God.* Loud is the voice of prayer, it exciteth confidence. Is He not the God of the others? Of Whom is not He God, Who is the true God? Yet is He specially theirs, who enjoy Him, who serve Him, who willingly submit to Him. For the wicked too, though unwillingly, are subject to Him. The one call upon God, to be crowned by Him; the other being under Him, flee from Him, to be condemned by Him. And whither shall the wicked, who will not have the Lord for his God, whither shall he flee from the God of all? Good is it then for him that he turn to the God of all, and make Him his God, by turning to Him, and being set among such sinners, seducers, hypocrites, proud, say to God, Whom by turning to Him he hath made his God, *I have said unto the Lord, Thou art my God; hear with Thine ears the voice of my prayer.* It is a simple sentence indeed, and easy to understand, yet it is pleasant perhaps to consider why he did not say, 'Hear with Thine ears my prayer;' but, as though expressing more plainly the affection of his heart, *the voice of my prayer*, the life of my prayer, the soul of my prayer, not that which soundeth in my words, but that which giveth life to my words. For all other noises without life may be called sounds, but not words. Words belong to those that have souls, to the living. But how many pray to God, yet have neither perception of God, nor right thoughts concerning God! These may have the sound of prayer, the voice they cannot, for there is no life in them. This was the voice of the prayer of one who was alive, forasmuch as he understood that God was his God, saw by Whom he was freed, perceived from whom he was freed.

11. Commending this to the ears of God, let him say, *Lord, Lord.* Thou Lord-Lord, that is, most truly Lord, not like unto the lords-men, not like the lords who buy with money-bags, but the Lord Who buyeth with His Blood. *Lord, Lord, Thou strength of my health*, that is, Who givest strength to my health. What is the meaning of *strength of my health*? He complained of the stumbling-blocks and snares of sinners, of wicked men, vessels of the devil, that barked around him and laid snares around him, of the proud that envy the righteous, among the like of whom

PSALM
CXL.

he has to pass his life, while here we live in this our pilgrimage. But that such offences should abound the Lord foretold, and said, '*Iniquity shall abound; and because iniquity shall abound, the love of many shall wax cold.*' But He forthwith added a comfort, *He that shall endure unto the end, the same shall be saved.* This he observed and feared, and, distressed at the abundance of iniquities, turned himself to hope; for, *he that shall endure unto the end, the same shall be saved.* He braced himself to endure, and saw that the way was long; and, because to endure is great and difficult, he prayed Him to perfect his endurance, by Whom the command was given him to endure. Verily I shall be saved, if I endure unto the end: but endurance, so as to win salvation, pertaineth unto strength; Thou art *the strength of my salvation*; Thou makest me to endure, that I may attain salvation. *Lord, Lord, Thou strength of my salvation.* And whence cometh my hope that Thou art *the strength of my salvation*? *Thou hast overshadowed my head in the day of battle.* Lo, now as yet I fight. I fight without against those who falsely pretend to be good, I fight within against mine own lusts; for, *I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord.* Toiling then in this warfare, he looked back to the grace of God; and because already he had begun to be heated and parched, he found, as it were, a shade, whereunder to live. *Thou hast overshadowed my head in the day of battle:* that is, in the heat, lest I be heated, lest I be parched.

Rom. 7,
23. &c.

ver. 8. 12. *Deliver me not over, O Lord, by my own longing to the sinner.* Behold to what end Thy overshadowing shall avail for me, that I suffer not heat from myself. And what could that *sinner* do to me, rage as he would? For wicked men raged against the martyrs, dragged them away, bound them with chains, shut them up in prisons, slew them with the sword, exposed them to wild beasts, consumed them with fire: all this they did; yet did not God deliver them over to the sinners, because they were not delivered over by their

own longing. This then pray with all thy might, that God *delivered thee not over by thine own longing to the sinner.* VER.
8. 9.

For thou by thine own longing givest place to the devil. For lo, the devil hath set before thee gain, invited thee to dishonesty; thou canst not have the gain, unless thou commit the dishonesty: the gain is the bait, dishonesty the snare: do thou so look on the bait, that thou see the snare also; for thou canst not obtain the gain, unless thou commit the dishonesty; and if thou commit the dishonesty, thou wilt be caught. I say not, thou wilt be caught, because thou wilt be found out. Sometimes thou wilt not be found out, at least by man; but canst thou escape God? Thou wilt be caught, and drawn out, and slain. For every one that doeth such things, slayeth himself. There then is the bait, there is also the snare; bridle thy longing, and thou wilt not be caught by the hook; but if thy longing for the bait conquer thee, it putteth thy neck into the snare, and the fowler of souls will take thee. *Deliver me not by mine own longing to the sinner.* Hence is thine head overshadowed in the day of battle. For longing causeth heat, but the overshadowing of the Lord tempers longing, that we may be able to bridle that whereby we were being hurried away, that we be not so heated as to be drawn to the snare. *They have thought against me; leave me not, lest perchance they be exalted.* Thou hast in another place, *They that oppress me will exult* Ps. 13, 4. *if I be moved.* Such are they, because such is the devil also himself. When he has led a man astray, he rejoiceth, he triumpheth over him; he himself is exalted, because the other is humbled. And why is he humbled? Because he was evilly exalted: and he too who triumpheth over him shall hereafter be humbled. Such are all who rejoice in iniquity; they seem to themselves for the while to boast, to be proud, to lift up the neck. Let not their exaltation delight thee: they have the bait in their jaws and the hook too. There is that wherein they delight, there that whereby they are caught. *Leave Thou me not, lest perchance they be exalted;* that is, let them not triumph over me, let them not rejoice over me.

13. *The head of their going about, the toil of their own* ver. 9.
lips shall cover them. Me, he saith, the shadow of Thy

- PSALM CXL.** wings shall cover: for, *Thou hast covered me in the day of battle.* Them what shall cover? *The head of their going about*; that is, pride. What is, *their going about*? How they go about and stand not, how they go in the circle of error, where is journeying without end. He who goeth in a straight line, beginneth from some point, endeth at some point: he who goeth in a circle, never endeth. That is the toil of the wicked, which is set forth yet more plainly
- Ps. 12, 9.** in another Psalm, *The wicked walk in a circle.* But *the head of their going about* is pride, for pride is the beginning of every sin. But whence is pride *the toil of their own lips*? Every proud man is false, and every false man is a liar. Men toil in speaking falsehood; for truth they could speak with entire facility. For he toileth, who maketh what he saith: he who wisheth to speak the truth, toileth not, for truth herself speaketh without toil. Of this man then he said to God, 'Me Thine overshadowing shall protect; them their own lie shall cover;' and their own lie is the toil of their own lips.
- Ps. 7, 15.** *Behold, he hath travailed with unrighteousness, he hath conceived sorrow, and brought forth iniquity.* For in every evil work is toil, and every evil work devised hath a lie for its leader. For there is no truth, save in a good work. And forasmuch as all have toil in lying, what crieth the
- Mat. 11, 28.** Truth? *Come unto Me, all ye that toil and are laden, and I will refresh you.* That is the voice that crieth to them
- Ps. 4, 2.** that toil in another Psalm, *Ye sons of men, how long will ye be heavy of heart; why love ye vanity, and seek a lie?* Hear too in another place the toil of lying plainly set forth,
- Jer. 9, 5.** *They have taught their tongues to speak lies, they have wearied themselves to commit iniquity.*
- ver. 10.** 14. *Coals of fire shall fall upon them upon earth, and Thou shalt cast them down.* What is, *upon earth*? Here, even in this life, here *coals of fire shall fall upon them, and Thou shalt cast them down.* What are, *coals of fire*? We know these coals. Are they different from those of which we are about to speak? For these I see avail for punishment, those that I am about to speak of, for salvation. For we have spoken of certain coals, when man was seeking aid
- Ps. 120, 3.** against a treacherous tongue. *What shall be given thee, or what shall be added to thee, against the treacherous*

tongue? *Sharp arrows of the mighty One, with devouring coals*, that is, the word of God transfixing the heart, destroying the old nature, implanting love, and the patterns of men who had died and come to life again, were black, and became shining. For coals are darkness, so their colour indicateth. But when the flame of love has reached them and they have come to life again from the dead, let them hear from the Apostle, *Ye were sometime darkness*, Eph. 5, ^{8.} *but now are ye light in the Lord*. These, brethren, are the *coals* we look on, when we are pierced by the arrow of God, and wish to change our life, but are hindered by the evil tongues of men, such as he was just now complaining of, which endeavour to lead us astray from the way of truth, and to lead us in preference into their own errors, and say to us that even if we promise, we shall not fulfil. Then we observe these *coals*: he that was yesterday a drunkard, to-day is sober; he that was yesterday an adulterer, to-day is chaste; he that yesterday seized others' goods, to-day gives freely of his own. All these are *coals of fire*. The examples of the *coals* are added to the wound of the arrows, (for I need not fear to say 'the wound,' when the Spouse herself saith, *I am wounded with love*,) and then the hay Cant. 2, is consumed, and so they are called *devouring coals*. The ^{5.} LXX. hay is devoured, but the gold is purified, and the man exchanges death for life, and begins to be himself too a burning coal; such a coal as was the Apostle, *who before was a blasphemer and a persecutor and injurious*, a coal black and extinguished; but when he had obtained mercy, he was set on fire from heaven, the voice of Christ set him on fire, all the blackness in him perished, he began to be fervent in spirit, to set others on fire with that wherewith he was set on fire himself. Are we to understand such *coals of fire* as this here too, who *fall upon* those evil men, and *cast them down*? Evidently we are not forbidden to understand it in this way. I see that here shines forth to us a sentiment not improbable and free from blame. I understand those *coals* to fall upon these men, that they may be cast down. For on some they come, to set them on fire; on others, to cast them down. For that *coal* himself said, *To the one we are the savour of death unto death*, and ² Cor. 2, ^{16.}

PSALM to the other the savour of death unto death. For they see
 CXL. the righteous blazing with the Spirit, bright with light, and
 envying them, they fall; this is how *coals of fire shall fall upon them upon earth, and they shall be cast down.* What is, upon earth? While they are as yet in this life, excluding the punishment which is reserved for the wicked, these *coals* cast them down, before the everlasting fire cometh. *Coals of fire shall fall upon them upon earth; and shall cast them down. In miseries they shall not stand.* Misery cometh to them, and they bear it not; but the righteous standeth, as he stood, who saith, *We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of Christ is shed abroad in our hearts by the Holy Ghost which is given unto us.* But when upon them any pressure, any misery hath fallen, they stand not, they fall. For when such men meet with these kind of pressures, they are unable to bear them, they fall into evil acts of iniquity, because *they are delivered over by their own longing to the sinner.*

15. *A man full of words shall not be guided upon earth. A man full of words loveth lies.* For what pleasure hath he, save in speaking? He careth not what he speaketh, so long as he speaks. It cannot be that he will be guided. What then ought the servant of God to do, who is kindled with these *coals*, and himself made a coal of salvation, what should he do? He should wish rather to hear than to speak; as it is written, *Let every man be swift to hear, slow to speak.* And if it may be so, let him desire this, not to be obliged to speak and talk and teach. For behold I say to you, beloved, we speak now to you, brethren, to teach you somewhat: how much better were it that we all knew, and none taught another? so should there not be one speaking, another hearing, but all hearing Him alone, to whom is said, *To my hearing Thou shalt give exultation and joy.* Whence it was that John too rejoiced, not so much because he was a preacher and a speaker, but because he was a hearer. For he saith, *The friend of the bridegroom standeth and heareth him, and rejoiceth greatly because of the bridegroom's voice.* Therefore, beloved

Rom. 5,
3. &c.

James 1,
19.

Ps. 51, 8.

John 3,
29.

brethren, I can quickly tell you wherein each one may prove himself, not by never speaking, but by requiring a case where it is his duty to speak; let him be glad to be silent, in will, let him speak to teach, when he must. For when must thou needs speak and teach? When thou meetest with one ignorant, when thou meetest with one unlearned. If it delight thee always to teach, thou wishest always to have some ignorant one to teach. But if thou wishest well to others, and wishest all to be learned, thou wishest not always to have those whom thou mayest teach, and so the practice or proof of thy teaching will not be in will, but in necessity. Let thy joy be in hearing God, thy duty in thine own speaking, so shalt thou not be *a man full of words*, lest thou be not guided. Why art thou willing to speak, unwilling to hear? Thou ever goest without, thou declinest to return within. For He that teacheth thee is within; when thou teachest, thou, as it were, goest forth to those who are without. For from within we hear the truth, and we speak it to those who are without, outside our heart. For we are said indeed to have in our heart those of whom we are thinking, but we are said so only because we seem to have a sort of image of them stamped upon us. For, were they altogether within, surely they would know what is in our hearts, and so would have no need for us to speak to them. But if this delight thee, that thou art busy without, take heed lest thou be puffed up without, and be unable to return by the narrow way, and so thy God be unable to say to thee, *Enter thou into the joy of thy Lord*; but say, because that which thou lovedst was without, *Bind him hand and foot, and cast him into outer darkness*. For in shewing that it is an evil thing to be cast without, he sheweth also that it is a good thing to enter within. For to the good servant what said He? *Enter thou into the joy of thy Lord*: but to the wicked servant, *Cast him into outer darkness*. Let us not then love most what is outward, but what is inward. At what is inward let us rejoice; in what is outward let us act of necessity, not of free will. *A man full of words shall not be guided upon the earth*.

16. *Evil shall hunt the unrighteous man to destruction*. Evils come, and he standeth not; therefore said he, *they*

VER.
10. 11.

Mat. 25,
21.

ib. 30.

PSALM CXL. *shall hunt him to destruction.* For many good men, many righteous men evils have befallen, evils have, as it were, found them. For therefore hath he said, *shall hunt them*, because every one wisheth to hide himself from evil, but when he is found by evil he is, as it were, made into a prey.

But is it only the evil who fly from evils when they are sought by evils? Is it not said to the good also, *When they persecute you in this city, flee ye into another?* Wherefore when the evil pursued the good, that is, our martyrs, when they seized them, they *hunted* them, but not *to destruction*. For the flesh was pressed down, the spirit was crowned; the spirit was cast out from the body, yet was nought done to the flesh which might hinder it for the future. Let the flesh be burned, scourged, mangled; is it therefore withdrawn from its Creator, because it is given into the hands of its persecutor? Will not He Who created it from nothing, re-make it better than it was? So then whenever the righteous are taken, the wicked have *hunted* them, but not *to destruction*. But they who *shall not be guided*, and are *full of words*, *evils shall hunt them to destruction*. Wherefore? Because *in miseries they shall not stand*.

ver. 12. 17. *I know that the Lord will maintain the right of the needy.* This *needy* one is not *full of words*; for he that is full of words, wisheth to abound, knoweth not to hunger.

Matt. 7. But they are *needy* to whom it is said, *Knock, and it shall be opened unto you; seek, and ye shall find; ask, and it shall be given unto you.* He is *needy* of whom it is said,

Matt. 5. 6. *Blessed are they which do hunger and thirst after righteousness, for they shall be filled.* They groan among the stumbling-blocks of the wicked, they pray to their Head, *to be delivered from the wicked man, and set free from the unrighteous man.* These then are they whose cause the Lord will not neglect; although now they suffer hardships, their glory shall appear, when their Head appeareth. For to

Col. 3, 3. such while placed here it is said, *Ye are dead, and your life is hid with Christ in God.* So then we are poor, our

John 6. 51. *life is hid; let us cry to Him that is our Bread. For He is the living Bread, Which came down from heaven; and He Who in the way refresheth us, in our wants will fill us.*

For now we are refreshed, that we may endure; because needs ^{VER.} must we hunger till we be filled. *I know that the Lord will* ^{12. 13.} *maintain the right of the needy.* Sure was he that *the Lord would maintain the right of the needy and the cause of the poor.* He shall shew the unrighteous how He loveth His righteous ones; He shall shew the rich how He loveth His poor ones. By the rich, He meant the proud; by the poor, the humble: by the rich, them who through abundance seek not; by the poor, those who through longing sigh. The Lord will maintain their cause.

18. *But the just shall confess to Thy Name.* Both when ^{ver. 13.} Thou shalt plead their cause, and when Thou shalt maintain their right, *they shall confess to Thy Name;* nought shall they attribute to their own merits, all they shall attribute to nought save to Thy mercy: *But the just shall confess to Thy Name.* And because they shall confess to Thy Name, so that how righteous soever they have been, they claim nothing to themselves as their own, attribute nothing to themselves as their own; what shall be done, that they may direct their heart? For when they turn to themselves, they twist their heart; when they turn to the Lord, they direct their heart. And where will be pleasure, where rest, where joy, where bliss? Will it be in themselves? No; but in that they are light. *Now are ye light in the Lord,* said he. ^{Eph. 5, 8.} Therefore see what followeth, see wherewith he concludeth. *The upright shall dwell with Thy Countenance.* For ill was it with them in their own countenance; well will it be with them with Thy Countenance. For when they loved their own countenance, *in the sweat of their countenance* ^{Gen. 3,} *did they eat bread.* Let them return: then, their sweat ^{19.} being wiped away, their toils finished, their groaning done, Thy Countenance shall come to them with abundance to satisfy them. Nought more shall they seek, for nought better have they; no more shall they abandon Thee, nor be abandoned by Thee. For after His Resurrection, what was said of the Lord? *Thou shalt fill me with joy with* ^{Ps. 16.} *Thy Countenance.* Without His Countenance He would not give us joy. For this do we cleanse our countenance, that we may rejoice in His Countenance. For *now are* ^{1 John 3,} *we the sons of God, and it doth not yet appear what we* ^{2.}

PSALM shall be; but we know that, when He shall appear, we
 CXL. shall be like Him, for we shall see Him as He is; for
 the upright shall dwell with Thy Countenance. Think we,
 with the Countenance of the Father, and not with that of
 the Son? or with the Countenance of the Son, and not of
 the Father? or is the Countenance of Father and Son and
 Holy Ghost in some sense one? Let us see whether the
 Son Himself do not promise us His own Countenance, to
 gladden us therewith. The Lord God hath just inspired us
 to have the following passage of the Gospel read, that it
 might bear witness to this Psalm. The Lord Himself saith,
 John 14, *He that heareth these commandments of Mine and keepeth*
 21. *them, he it is that loveth Me: and he that loveth Me, shall*
be loved of My Father, and I will love him, and will shew
him Myself. What sort of reward is this He hath promised,
 beloved? Did not they already see Him, to whom He
 promised to shew Himself? Was He not before them?
 Was not the Face of His flesh close before their eyes?
 What is it that He willed to shew to them who already saw
 Him? Forasmuch as they saw Him in such form as the Jews
 crucified Him in, yet was He God, hidden under that flesh,
 because men could see the Man, but the God they could
 Matt. 5, not, although in Man; because too, *blessed are the pure in*
 8. *heart, for they shall see God;* He gave the Form of Man both
 to good and evil, the Form of God He preserved for the pure
 and good, that we may rejoice in Him, and it may be
 well with us for ever with His Countenance.

LAT.
 CXL.

PSALM CXLI.

Sermon to the People.

1. YE have heard, brethren, our instruction and our
 request from the mouth of the Apostle, when his Epistle
 Col. 4, was being read just now. For he saith, *Continue in prayer,*
 2. 3. 4. *and watch therein; withal praying also for us, that God*
would open unto us a door of utterance, to speak His
mystery, that I may make it manifest as I ought to speak.
 Deign to consider these words mine also. For there are in
 Holy Scripture deep mysteries, which are for this cause

hidden, lest they should be held cheap; for this cause sought, that they may employ us; for this cause opened, that they may feed us. The Psalm which we have just sung is in many parts somewhat obscure. When by the help of the Lord what has been said shall begin to be expounded and explained, ye will see that ye are hearing things which ye knew already. But for this cause are they said in manifold ways, that variety of expression may remove all weariness of the truth.

2. For what will ye hear or learn, brethren, more important or more healthful, than, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and, Thou shalt love thy neighbour as thyself.* Think not that these two commandments are little; *On these two commandments hang all the Law and the Prophets.* Whatsoever then healthfully is either conceived in the mind, or uttered by the mouth, or is carved from any page of holy Writ, hath no end save love. For even evil-livers are enticed to one another by the fellowship of an evil conscience, and are said to love one another, to be unwilling to leave one another, to be won by intercourse among themselves, to long for one another when apart, to rejoice when they meet. This love is of hell. It hath lime, to drag down to the abyss; not wings, to lift aloft to heaven. But what is true love, that it may be separated and distinguished from others which are called love? That which is called the true love of Christians is defined by Paul, and so marked off by its definitions, as to be entirely distinguished from the rest. *The end, saith he, of the commandments is love.* He might have ended here; for in other places where he was speaking as unto them that knew, he said no more; *Love, saith he, is the fulfilling of the Law;* and he said not what law. Therefore did he not say here, because he had said elsewhere. Here therefore, *Love is the fulfilling of the Law.* Thou askest, perhaps, what love? what sort of love? Thou art told in another place, *The end of the commandment is love, out of a pure heart.* Now see whether robbers have among themselves *love out of a pure heart.* This is a *pure heart* in regard of love, when thou lovest man according to God's will: for thou oughtest

VER.
1.

Mat. 22,
17. etc.

1 Tim. 1,
5.

Rom. 13,
10.

PSALM to love thyself too in such wise that the rule be not broken,
 CXLII. *Thou shalt love thy neighbour as thyself.* For if thou
 Mat. 22, 39. lovest thyself amiss and unprofitably, by loving thy neighbour

also in the same way, what dost thou benefit him? But in what way dost thou love thyself amiss? In the way that Scripture hinteth, which flattereth no man, and convinceth thee that thou lovest not thyself, yea rather convinceth thee that thou hatest thyself. *He that loveth iniquity*, it saith, *hateth his own soul.* If then thou lovest iniquity, thinkest thou that thou lovest thyself? Thou art mistaken. And if thou love thy neighbour in this way, thou wilt lead him to iniquity, and thy love will be the snare of him thou lovest. Love then is *out of a pure heart*, in agreement with God's will, *and a good conscience, and faith unfeigned.* This love then thus defined by the Apostle hath two commandments, to love God, and to love our neighbour. In no part of Scripture seek ought else, let none enjoin on you ought else; whatever is hidden in Holy Scripture, this is hidden in it; whatever is plain in Holy Scripture, this is plain in it. If it were no where plain, it would not feed thee; if it were no where hidden, it would not exercise thee. This work crieth in these words *out of a pure heart*, out of the heart of them that are such as He Who here now prayeth. And who this is I will soon tell you: it is Christ.

3. But the words ye are about to hear are unworthy to be understood of our Lord Jesus Christ, and one who understood not would think that it is rash in me to have said, that the speaker in this Psalm was Christ. For how can it rightly be said of our Lord Jesus Christ, of that Lamb without spot, of Him in Whom alone no sin was found, John 14, Who alone could most truly say, *Behold, the prince of this world cometh, and findeth nothing in Me*, that is, no blame, no fault, Who alone paid that which He seized not, Who alone could offer innocent blood, the only Son of God, Who took flesh, not to decrease Himself, but to increase us; of such an one, I say, how could this be rightly understood, v. 3. 4. *Set a watch, O Lord, before my mouth, and a door of restraint around my lips; that Thou turn not aside my heart to wicked words, to making excuses in sins?* For plainly this is the meaning. 'Guard Thou, O Lord, my mouth

with Thy commandments as with a gate and door, that my heart be not turned aside to wicked words.' What wicked words? Those which make excuses for sins. Let me not choose to excuse, rather than to accuse, my sins. These words fit not our Lord Jesus Christ Himself. For what sins did He commit, which He ought to have confessed, rather than defended? These are our words: and yet assuredly it is Christ that speaketh. If they be our words, how is it Christ that speaketh? Where is the love whereof I was speaking? Know ye not that it maketh us one in Christ? Love crieth to Christ from us, love crieth from Christ for us. How doth love cry to Christ from us? *And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.* How doth love cry from Christ for us? *Saul, Saul, why persecutest thou Me?* *Ye, saith the Apostle, are the Body of Christ, and members.* If then He be the Head, we the Body, it is one that speaketh; whether the head speak or the members, it is one Christ that speaketh. And it is the property of the head to speak in the name of the members also. Observe our own habit: first, how none among our members can speak, save the head: then further, how the head in us speaketh in the name of all the members. Some one in some narrow place hath trod on thy foot; thou art treading on me, saith the head: some one hath wounded thy hand; thou hast wounded me, saith the head. The tongue which is in thy head undertaketh to represent all thy members, it speaketh for them all. In the same way then let us hear Christ speaking, but let each hear therein his own voice, adhering as it were in Christ's Body. For sometimes He will speak words wherein none of us can find himself represented, but which belong to the Head alone: yet doth He not sever Himself from our words, and raise Himself aloft to those which are His own specially; nor doth He not return from His own special ones to ours. For of Him and the Church it is said, *And they twain shall be one flesh.* Wherefore He Himself too saith in the Gospel of this very thing, *Now therefore they are no more twain, but one flesh.* All this is not new: ye have heard it continually: but it is needful that it be mentioned as

VER.
3 4.

Joel 2,
32.

Acts 9,

4.
1 Cor.

12, 27.

Eph. 5,
31. 32.

Mat. 19,
6.

PSALM CXII. occasion serves, first, because the Scriptures themselves which we handle are so interwoven, that many things are repeated in many places; and further, because it is profitable. For the cares of this world produce thorns and choke the seed: it is fitting that that be often brought to our recollection by the Lord, which the world forceth us to forget.

ver. 1. 4. *Lord, I have cried unto Thee, hear Thou me.* This we all can say. This not I alone say: whole Christ saith it. But it is said rather in the name of the Body: for He too, when He was here and bore our flesh, prayed; and when He prayed, drops of blood streamed down from His whole Body. So is it written in the Gospel: *Jesus prayed earnestly, and His sweat was as it were great drops of blood.* What is this flowing of sweat from His whole Body, but the suffering of martyrs from the whole Church? *Lord, I have cried unto Thee, hear Thou me: listen unto the voice of my prayer, while I cry unto Thee.* Thou thoughtest the business of crying already finished, when thou saidst, *I have cried unto Thee.* Thou hast cried; yet think not thyself safe. If tribulation be finished, crying is finished: but if tribulation remain for the Church, for the Body of Christ, even to the end of the world, let it not only say, *I have cried unto Thee*, but also, *Listen unto the voice of my prayer, while I cry unto Thee.*

ver. 2. 5. *Let my prayer be set forth in Thy sight as incense, and the lifting up of my hands an evening sacrifice.* That this is wont to be understood of the Head Himself, every Christian acknowledgeth. For when the day was now sinking towards evening, the Lord upon the Cross *laid down His life to take it again*, did not lose it against His will. Still we too are figured there. For what of Him hung upon the tree, save what He took of us? And how can it be that the Father should leave and abandon His only-begotten Son, especially when He is one God with Him? Yet, fixing our weakness upon the Cross, where, as the Apostle saith, *our old man is crucified with Him*, He cried out in the voice of that our *old man, My God, My God, why hast Thou forsaken Me?* That then is the *evening sacrifice*, the Passion of the Lord, the Cross of the Lord, the offering of a salutary Victim, the whole burnt-offering acceptable to God. That *evening*

sacrifice produced, in His Resurrection, a morning offering. Prayer then, purely directed from a faithful heart, riseth like incense from a hallowed altar. Nought is more delightful than the odour of the Lord: such odour let all have who believe. VER.
3. 4.

6. *Our old man*, then, saith the Apostle, *is crucified with Him* that the body of sin might be destroyed, that henceforth we should not serve sin. Therefore in the Psalm, after the words, *My God, My God, why hast Thou forsaken Me? far from my health*, immediately is subjoined, *the words of my sins*. What sins, if thou regard the Head? And yet that the words in the Psalms were His, He Himself testified on the Cross, He said the very words, He uttered the very verse. There is no room left for man's conjecture; no opportunity for denial to any Christian whatever. What I read in the Psalms, that I hear from the Lord. In the Psalm too I recognise what I read in the Gospel, *They pierced My Hands and My Feet, they counted all My Bones: they considered and gazed upon Me: they parted My garments, and cast lots for My vesture*. All these things as they were foretold, so did they come to pass; *like as we have heard, Ps. 48, 8. so have we also seen*. Therefore if our Lord Jesus Christ, figuring us in the love of His Body, though He was Himself without sin, yet said, *The words of My sins*, and said this in the name of His Body, who among His members dareth to say that he hath no sin, save he who dareth to puff himself up under the name of a false righteousness, and to accuse Christ of falsehood? Confess then, O member, that for thee thy Head uttered it. And that we may confess this, do this, not justify ourselves in the sight of Him Who alone is righteous, *Who justifieth the ungodly*, He hath added at once the words of His Body, *Set, O Lord, a watch before my mouth, and a door of restraint around my lips*. Rom. 4,
5.
ver. 3. He said not a barrier of restraint, but *a door of restraint*. A door is opened as well as shut. If then it be a door, let it be both opened and shut; opened, to confession of sin; closed, to excusing sin. So will it be a *door of restraint*, not of ruin.

7. For what doth this *door of restraint* profit us? What doth Christ pray in the name of His Body? *That Thou* ver. 4.

PSALM *turn not aside My heart to wicked words.* What is, *My*
 CXLII. *heart?* The heart of My Church; the heart, that is, of

My Body. Observe those words where this rule is laid
 Acts 9, down for us: *Saul, Saul, why persecutest thou Me?* yet
 4. had no one touched Him. *I was hungry, and ye gave Me*
 Mat. 25, *meat: I was thirsty, and ye gave Me drink:* and the rest.
 35. &c.

Then they ask, *When saw we Thee hungry or thirsty?* He
 answers, *Forasmuch as ye did unto one of the least of Mine,*
ye did it unto Me. These passages ought not to be strange
 to Christians, especially since in them are rules established
 for understanding all other Scriptures too, and either they
 will not be disturbed, or, if they are, will soon be set right.
 Just as then in that passage the righteous are to say, Lord,
 wherefore hast Thou said, *I was hungry, and ye gave Me to*
eat? when saw we Thee hungry? and He is to answer,
Forasmuch as ye have done it unto one of the least of Mine,
ye have done it unto Me; so in this passage too let us speak

¹ Mss. in
 Christo,
 in
 Christ.

¹ to Christ inwardly, in our inner man, for there He deigneth
 to dwell by faith. For He is not far from us, and so not
 such that we can speak to Him; since He Himself hath
 said, *Lo, I am with you alway, even unto the end of the*
world. Let us then too speak to Him, since He hath given
 us His Voice in this Psalm. For that is His Voice, as none
 denieth, *The lifting up of My Hands is an evening sacrifice.*
 So thou go then and say, *Set, O Lord, a watch upon my*
mouth, and a door of restraint around my lips, that Thou
turn not aside my heart to wicked words, to making excuses
in sins. Wherefore prayest Thou thus, Lord? What sins
 of Thine canst Thou make excuses for? He answereth,
 When one of My members thus prayeth, I pray thus: just
 as in the other place He answered, *Forasmuch as ye have*
done it unto one of the least of Mine, ye have done it
unto Me.

8. But when thine heart hath not been turned aside,
 O member of Christ, when thy heart hath not been turned
 aside *to wicked words, to making excuses in sins, with men*
that work in iniquity, thou shalt also not unite with their
 elect. For this followeth, *And I will not unite with their*
elect. Who are *their elect?* Those who justify them-

Luke 18, selves. Who are their elect? Those *who trust in them-*
 11.

selves that they are righteous, and despise others, as the VER. Pharisee said in the temple, *Lord, I thank Thee that I am* ^{4.} *not as other men are.* Who are their elect? *This Man, if* ^{Luke 7,} *He were a prophet, would know what manner of woman* ^{39.} *this is that touched His feet.* Here thou recognisest the words of that other Pharisee, who invited our Lord to his house; when the woman of that city, who was a sinner, came and approached His Feet. She, the unchaste one, who once went unabashed after fornication, but now came yet more unabashed after salvation, forced her way into a strange house. But He Who there sat at meat was not a stranger. She was not a strange woman following any chance guest, but a handmaid her Lord. She drew near to His Feet, because she desired to follow His Footsteps; she washed them with her tears, she wiped them with the hairs of her head. What are the Feet of Christ, save they by whom He hath traversed the whole world? *How beautiful are the feet of them that* ^{Is. 52, 7.} *publish peace, that bring glad tidings of good things!* How many then have received the feet of the Lord, so as by ^{Mat. 10,} *receiving a righteous man in the name of a righteous man,* ^{41. 42.} *to receive a righteous man's reward; and received a prophet in the name of a prophet, so as to receive a prophet's reward!* And whosoever, saith He, shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall not lose his reward. He then who with such kindness received the Feet of the Lord, what did He expend save the superfluities he had in his house? Rightly, since the hair is as it were a superfluity, did she with it wipe the Lord's Feet. Thy superfluities become necessities to thee, if thou with them follow the Feet of the Lord. She then desired to be healed, conscious of the greatness of her wound. But surely it was not a great wound, a mean Physician. The Pharisees were loth to be touched by the unclean, they shunned all contact with sinners, and if it happened that they could not avoid their touch, they washed themselves. And almost every hour they washed not only themselves, but also their vessels, their couches, their cups, their platters, as the Lord recordeth in the Gospel. Inasmuch then as the Pharisee knew this woman, and certainly, had she drawn near to his feet, would

PSALM have repelled her, lest his sanctity should be defiled; for it
 CXLI. was in his body, not in his heart; (and because he had it not
 in his heart, clearly it was but a false sanctity that he had in
 his body;) forasmuch, I say, as he would himself have
 repelled her, when the Lord did not so, he thought that He
 knew not who she was, and said within himself, *This man,*
 Luke 7, *if He were a prophet, would know what manner of woman*
 39. &c. *this is which hath approached His Feet.* He said not,
 'would have repelled her,' but, 'would have known who she
 was;' as though it followed that, if He knew, He would
 repel. From the fact then that He did not repel her, he felt
 sure further that He did not know her. But the Lord so
 had His eyes fixed on that woman, as to have His ears fixed
 upon the heart of the Pharisee: and so, when He heard his
 thought, He set before him the parable, which ye know.
*A certain creditor had two debtors: the one owed him five
 hundred pence, and the other fifty: and when they had
 nothing to pay, he frankly forgave them both. I ask of
 thee, saith He, which of them will love him most?* Then
 answered he, now compelled by truth to give sentence against
 himself, *I suppose, saith he, Lord, that he to whom he
 forgave most.* And He turned to the woman, and said unto
Simon, Seest thou this woman? I entered into thine house,
thou gavest Me no kiss, but she hath not ceased to kiss My
Feet: thou gavest Me no water to My Feet, she hath washed
My Feet with her tears: thou gavest Me no oil, she hath
anointed Me with ointment. Wherefore I say unto thee,
her sins, which are many, are forgiven, for she loved much.
 Wherefore? Because she confessed, because she wept,
 because *her heart was not turned aside to wicked words; to*
offering excuses in sins; because she united not herself with
 their elect; that is, with those that defend themselves.

9. For even this woman herself, *if her heart had turned
 aside to wicked words*, would not have lacked wherewith to
 defend her sins. Do not women daily, her equals in de-
 filement, but not her equals in confession, harlots, adul-
 teresses, doers of shameful deeds, defend their sins? If they
 have not been seen, they deny them: if they have been
 caught and convicted, or have done their deeds openly,
 they defend them. And how easy is their defence, how

ready, yet how headlong; how common, yet how blasphemous! Had God not willed it, I had not done it: God ^{VER. 4.} willed it: fortune willed it: fate willed it. She saith not, *I said, Lord, have mercy upon me*; she saith not, like that sinner coming to the feet of her Physician, *Heal my soul*, Ps. 41, 4. *for I have sinned against Thee*. And from whom do they get this defence, my brethren? not only from the unlearned, but from the learned also. They sit and count the stars, their distances, their orbits, their speed, their positions, their movements: they observe all these, describe them, form conjectures. Men think them learned, and great. All this learning and greatness is defence of sin. Thou wilt be an adulterer, because Venus is in a particular quarter for thee: thou wilt be a murderer, because Mars is. Mars then is a murderer, not thou; Venus is an adulteress, not thou. Beware, lest for both Mars and Venus thou be condemned. For God, Who is to condemn, knoweth that thou art the man, thou that sayest, 'It is not I,' to the Judge that knoweth. Further, the very astrologer himself who selleth to thee the very fables that ensnare thee, that thou shouldst not obtain even thy death for nothing;—(for thou buyest death of the astrologer for a price, who hast spurned life from Christ without price;)—the very astrologer, I say, if he see his wife behave herself somewhat wantonly, or pay more than due regard to any strangers, or often to betake herself to the window, doth he not seize her, beat her, administer discipline to her in his own house? Let his wife reply, 'If thou canst, beat Venus, not me:' will not he answer, 'Fool, that which belongeth to the lord and master is one thing, what is displayed to the purchaser is another thing?' Who then are *their elect*? The elect of the evil, the elect of the wicked, with whom we must not unite, that is, with whom we must have no dealings. But who are they? *They that think themselves righteous, and despise others* Luke 18, as sinners, as were the Pharisees; or who, because their sins are manifest, being either detected, or done publicly, defend and maintain them, that nothing may be laid to their charge, and that men may judge that they have done no evil, but that God has done it all, because He has either, as they say, created man so, or so ordered the stars, or

PSALM
CXL.

because He neglects the affairs of men. These are the defences of *the elect* of this world. But let the members of Christ, the Body of Christ, say, let Christ say in the name of His Body, Turn not Thou aside, My Heart, to wicked words, to offering excuses in sins, with men that work iniquity, and I will not unite with their elect.

10. Ye know, my brethren, what I must not pass by, that among the Manichees* certain seeming righteous ones, more exalted than the rest, who have reached as it were the highest step of righteousness, are called 'elect.' Let those who know this, recall it; those who knew it not, hear it. Elect indeed of God are all the saints, and this we have in the Scriptures: but they have usurped this name to themselves, and applied it to themselves, so to speak, in a more familiar manner, as though they were now called in some special sense, 'elect.' Who are these 'elect?' Men, to whom if you say, 'Thou hast sinned,' immediately bring forward that defence of theirs, an impious one, worse and more blasphemous than all others, 'It is not I that have sinned, but the race of darkness.' What is this race of darkness? That which waged war with God. And doth it sin, when thou sinnest? It doth, saith he, because I am mixed with it. Well then, what did God, Who mixed thee with it, fear? For they say, that that race of darkness rebelled against God, before the world was made: and He, to guard against His dominions being laid waste by the invasion of an enemy, sent hither His members, His substance, that which He Himself is; gold, if He be gold; light, if He be light; whatever it be, He sent it, and mixed it with the vitals of the race of darkness, and whatever sins we are said to commit, that race committeth. They seem indeed to excuse themselves from sin, but they do not excuse their God from the charge of fear, nor the very substance of their God from the charge of being corruptible. For if God is incorruptible, incommutable, incapable of pollution or stain, impenetrable, what could that race have done to Him? It might have made what onset it would; yet how

* The tenets of the Manichees alluded to in this and the two following sections will be found illustrated and explained in a note at the end of the translation of St. Augustine's Confessions.

could it frighten One Who was impenetrable, inviolable, incapable of pollution, or change, or corruption? If God then be such, He is cruel, for sending you hither without cause, seeing that nothing could harm Him. Wherefore sent He you? Behold, the race of darkness could not harm Him; but He hath grievously harmed you, and He hath been more your enemy than it, though it too could harm you. It was possible for you to be oppressed, to be led captive, to be defiled, to be corrupted; so therefore could He. For a fragment, so to speak, and portion ever so small of His Nature, convicteth the whole mass. Such as is that which He hath sent hither, such is also That Which remained there. This they themselves say; themselves confess that they are two substances, one on this side, the other on that. This their books contain; if they deny it, they are read and convicted.

11. What then? To say no more on this one subject, I will not mention worse things, things yet more wicked: in this one argument, wherein they make war, see how they are conquered, and when they say that the race of darkness wages war against God, how they are caught in the battle of their own words. For nought have they to say, nothing to which to betake themselves. But thou wishest, O wicked one, O false elect, to defend thy sin, that when thou hast done any evil, thou be not thought to have done it: thou seekest on whom to cast back thy sin, and thou flingest it back upon the race of darkness. But consider God, whether thou art not flinging it back upon Him. For if that race of darkness, which thou imaginest, could speak, it would say to thee, Why dost thou accuse me? Had I the power to do ought to thy God, or had I not? If I could, I am stronger than He; if not, why did He fear me? if He feared me not, why did He send thee hither to suffer so much, seeing thou art a Member of Him, seeing thou art His own Substance? If He feared not, He envied: if He did it not through fear, He did it through cruelty. How unjust then is He, Who could receive no hurt, yet caused that His members should thus receive hurt here! Or could He be hurt? Then is He not incorruptible. When then thou wishest to defend thyself from thy sin, thou canst not

VER.
4.

PSALM praise God. Thou wouldest not fail in the praise of
 CXLII. God, unless thou wert puffed up in thine own. Change,
 and blame thyself; thou shalt then praise God. Come
 Ps. 41, 4. back to the words of the Psalms which ye curse; say, *I said,
 Lord, have mercy upon me; heal my soul, for I have sinned
 against Thee.* I said, I have sinned: not fortune, not fate,
 not the race of darkness. If then thou hast sinned, see how
 enlarged is the praise of God, wherein thou wast straitened,
 while thou wouldest defend thyself. Better for thee to be
 straitened in thine own sins, and enlarged in His praise.
 Now then when thou hast confessed thy sin, see how God
 is praised thereby; for He is both just, in punishing thee
 while thou didst persevere; and merciful, in freeing thee
 now thou dost confess. *Do not thou, therefore, he saith,
 turn aside my heart to wicked words, to making excuses in
 sins,* so as to say that the race of darkness hath done what
 I have done.

12. *With men that work wickedness.* What wickedness?
 Let me mention some sinful wickedness of theirs. Let me
 tell you one open sinful wickedness, which they acknowledge.
 They say, it is better for a man to be an usurer than a
 husbandman. Thou askest the reason, and they assign one.
 See whether their reason ought not to be called madness:
 for they say, 'He that employs his money in usury, injureth
 not the cross of light;' (this many understand not, but
 I will explain:) 'but he that is an husbandman, much injureth
 the cross of light.' Thou askest, 'What cross of light?'
 Those members, he saith, of God, which were taken captive in
 that battle, are mixed with the universe, and are in trees, in
 herbs, in apples, in fruits. He vexeth the members of Christ,
 who cleanseth the earth with a furrow: he vexeth the members
 of Christ, who pulleth grass from the earth: he vexeth the
 members of Christ, who plucketh an apple from a tree. To
 avoid committing their imaginary murders in the farm, he
 committeth real murders in usury. He dealeth no bread
 to the needy. See whether there can be greater unrighteous-
 ness than this righteousness¹. He dealeth not bread to the
 hungry. Thou askest, wherefore? Lest the beggar receive
 the life which is in the bread, which they call a member of
 God, the substance of God, and bind it in flesh. What

¹ i. e.
 as they
 consider
 it.

then do ye? why do ye eat? Have ye not flesh? Yes; VER. 5. 6. but we, they say, forasmuch as we are enlightened by faith in Manes, by our prayers and our Psalms, forasmuch as we are elect, we cleanse thereby that bread, and transmit it into the treasure-house of the heavens. Such are the elect, that they are not to be saved by God, but saviours of God. And this is Christ, they say, crucified in the whole universe. I received in the Gospel Christ a Saviour, but ye are in your books the saviours of Christ. Plainly ye are blasphemers of Christ, and therefore not to be saved by Christ. Therefore lest a crumb be given to the hungry, and in the crumb a member of Christ suffer, is the hungry to die of hunger? False mercy to a crumb causeth true murder of a man. But who are their elect? *Turn not thou aside, my heart, to wicked words, and I will not unite with their elect.*

13. *The righteous One shall amend me in mercy, and* ver. 5. *convict me.* Behold the sinner confessing. He desireth to be amended in mercy, rather than praised deceitfully. *The righteous One shall amend me in mercy, and convict me,* if He is just, if He is merciful, when He seeth me sinning. This verily certain members of Christ say, of certain members of Christ they say it, in one body they say it. The Lord deigneth to speak in the character of an amender, yet despiseth not the character of him that is amended or to be amended. For all His members are in Him, and He saith, *the righteous One shall amend me.* What righteous One shall amend thee? The Head amendeth all the members. *The righteous One shall amend me in mercy, and shall convict me. Shall convict me, but in mercy:* shall convict, yet hateth not: yea, shall all the more convict, because He hateth not. And why doth he therefore give thanks? Because, *rebuke a wise man, and* Prov. 9, *he will love thee. The righteous One shall amend me.* ^{8.} Because He persecuteth thee? God forbid. He requireth rather amending himself, who amendeth in hate. Wherefore then doth He amend? *In mercy. And shall convict me.* Wherein? *In mercy. For the oil of a sinner shall not* ver. 6. *enrich my head.* My head shall not grow by flattery. Undue praise is flattery: undue praise of a flatterer is the

PSALM CCLI. *oil of a sinner.* Therefore men too, when they have mocked any one with false praise, say, 'I have anointed his head.' Love then to be *convicted by the righteous One in mercy*; love not to be praised by a sinner in mockery.

Mat. 25, 4. etc. Have oil in yourselves, and ye shall not seek the *oil of a sinner*. For the wise virgins in the parable carried oil with them: the wise virgins carried oil with them, that is, their conscience bore them witness. Oil is glory, it glittereth, it shineth on the surface: but the oil should be good and true, that there it may be within, *in their vessels*. Hear what **Gal. 6, 4.** *in their vessels* meaneth: *but let every man prove his own work, and then shall he have glory in himself alone, and not in another.* What is, *in their vessels*? Hear the Apostle himself; *For this is our glory, the testimony of our conscience.*

14. Lastly, since thou art in the Body of Christ, and yet bearest a kind of mortality, be thou just to thyself, be thou just against thyself. Thou art a sinner: inflict punishment upon thyself: return to thy conscience, crucify thyself; for so dost thou offer a sacrifice to God: *for Thou desirest not sacrifice*, saith the sinner, *else would I give it: thou delightest not in burnt-offerings.* What then? doth He accept no sacrifice? *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.* Humble thy heart, bruise thy heart, crucify thy heart, so shalt thou amend thyself in mercy. Thou hatest not thyself, when thou art fierce against thyself. Thou wilt be, in that part of thee that amendeth, righteous, though in that which is to be amended, thou art yet a sinner. For so far as thou displeasest thyself, thou art unrighteous; but so far as that in thee displeaseth thee which is unrighteous, thou art righteous. Wilt thou see how righteous thou art? That in thee displeaseth thee, which also displeaseth God: now thou hast joined thyself to the will of God, and thou hatest in thyself not what He made, but what He hateth. Insomuch as thou hatest in thyself that which thou hast made, which He too hateth Who made it not, and beginnest to be strict against thyself, He will be merciful: He will spare, because thou hast not spared. In proportion then as thine eyes agree with His, and thou delightest with Him in His law, and accusest that in thyself which His law

accuseth, and because that in thee displeaseth thee, which VER. 6. displeaseth also the Eye of God, see how righteous thou art. In proportion as thou hast fallen, hast done those things which displease God, and by a certain frailty of human weakness art prone to these things, and as yet bearest about the infirmity of the flesh, and groanest in consciousness of a struggle, so far thou art unrighteous, and a sinner.

15. How, thou wilt say, am I in one way righteous, in another a sinner? What is this thou sayest? We are at fault: we seem to be speaking contraries, unless the authority of an Apostle come to our aid. Hear it from the Apostle, lest, understanding amiss, thou blame me: *for* Rom. 7, 22. &c. *I delight, saith he, in the law of God according to the inner man.* Behold a righteous man. Is he not just who delighteth in the law of God? Whence then is he a sinner? *But I see another law in my members, warring against the law of my mind, and bringing me into captivity unto the law of sin.* As yet I wage war against myself; not yet am I entirely renewed after the image of my Maker: I begin to be re-hewn, and so far as I am being re-fashioned, that displeaseth me which is misshapen. So long then as I am thus, what hope I? *Wretched man that I am, who shall deliver me from the body of this death? The grace of God, through Jesus Christ our Lord.* The grace of God, which hath already begun to re-hew thee; the grace of God, which infuseth sweetness, so that now in the inner man thou delightest in the law of God. By the same will all the rest be healed whereby this too has been healed. Groan still, being wounded, scourge thyself, displease thyself.

16. *So fight I, saith he, not as one that beateth the air; 1 Cor. 9, but I punish my body, and bring it into slavery, lest haply 26. while preaching to others, I myself be found a castaway.* Doth he who punisheth his body, hate his body? If a man punish his slave, doth he hate his slave? If a man scourge his son, doth he hate his son? And, to mention somewhat yet more closely connected, thy flesh is in a sort thy wife. This the Apostle himself saith, *No man ever hated his own* Eph. 5, 29. *flesh, but loveth and cherisheth it, as the Lord the Church.* Verily thy flesh is in a sort thy wife, and no one hateth his own flesh. Yet what saith he in another place? *The flesh* Gal. 5, 17.

PSALM *lusteth against the spirit, and the spirit against the flesh.*
CAL.

It lusteth against thee, as though thy wife did so: love, and punish it, till by one reformation there be brought about one agreement. When will this be? When now thou criest out, *O wretched man that I am, who shall deliver me from the body of this death?* Will then this body be severed from thee, and thou then be safe? What then meaneth, *We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body?* It is being renewed then from mortality to immortality, and then it resisteth no longer, for no longer is their mortality to resist. Wherefore punish thy body: tame it now, that then thou mayest receive it back: now let it fail, that then it may suffice. For in this life it cannot be renewed so long as it weareth this mortality. Let it not set thee aside, let it not burst thee from it: bear it, discipline it, punish it; in the end it shall be renewed. And forasmuch as *no one ever yet hated his own flesh*, the flesh too shall rise again. But how? Am I then too to struggle?

¹Cor.15, *This corruptible, saith he, must put on incorruption, and*
 53. *this mortal must put on immortality.*

17. When then it is said, *He shall amend me and correct me*, whether it be a brother, or a connexion, or a neighbour, or thine own self, *in mercy* oughtest thou to be convicted and amended. *But let not the oil of a sinner fatten my head.* Thou sayest to me, What am I doing? I am beset with flatterers; they cease not to besiege me; they praise in me what I would not, that praise in me what I hold in little esteem; what I hold dear they blame in me; flatterers, treacherous, deceivers. For instance, 'Gaiuseius' is a great man, great, learned, wise; but why is he a Christian? For great is his learning, great his reading, great his wisdom.' If great is his wisdom, approve of his being a Christian; if great his learning, learnedly hath he chosen. In fine, what thou revilest, that pleaseth him whom thou praisest. But

^b This is probably taken from Tertullian, Apol. c. 3. "What when the generality run upon an hatred of this name with eyes so closed, that, in bearing favourable testimony to any one, they mingle with it the reproach of the name. 'A good man Caius Seius, only he is a Christian.' So

another, 'I marvel that that wise man Lucius Titius hath suddenly become a Christian.' No one reflected whether Caius be not therefore good and Lucius wise, because a Christian, or therefore a Christian because wise and good."

what? That praise sweeteneth not: it is *the oil of a sinner*. VER.
6.
Yet ceaseth he not to speak so. Let him not therewith *fatten thy head*; that is, rejoice not in such things; agree not to such things; consent not to such things; rejoice not in such things; and then, if he have applied to thee the oil of flattery, yet hath thy head remained as it was, it has not been puffed up, it hath not swollen. For if it hath been puffed up and swollen, it increaseth in weight, and hurleth thee headlong. *But let not the oil of a sinner fatten my head.*

18. *For still shall My word be wellpleasing to them.* Wait awhile: now they revile Me, saith Christ. In the early times of the Christians, the Christians were blamed on all sides. Wait as yet; and *My word shall be wellpleasing to them*. The time shall come when they shall conquer thousands of men, who shall beat their breasts, and say, *Forgive us our debts, as we forgive our debtors*. Even now, how many remain who blush to beat their breasts? Let them then blame us: let us bear it. Let them blame; let them hate, accuse, detract; *still shall My word be wellpleasing to them*; the time shall come when My word shall please them. For they shall lift themselves up as though righteous in their own strength, they shall be conquered in the strife; because they have lifted themselves up proudly, they shall be dashed down, they shall be dragged by their sins, they shall see that they are unrighteous; then shall be fulfilled what was spoken by the Prophets, judgment shall begin to be feared, the eye of the soul shall turn itself to consciousness of sins, and those words that please it, *Forgive us our debts, as we forgive our debtors*. O wordy defence of iniquity! Verily now whole nations say this, and the thunder of nations beating their breasts ceaseth not. Rightly do the clouds thunder, wherein now God dwelleth. Where is now that wordiness, where that boasting, 'I am righteous; nought of ill have I done?' Verily, when thou hast contemplated in Holy Scripture the law of righteousness, how far soever thou hast advanced, thou shalt find thyself a sinner. Thou hast advanced; now thou worshippest one God: it is well: now thou goest not a whoring from Him to idols, to astrologers, fortune-tellers, diviners, augurs, evil

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CXXI.
Matt. 6,
22.
doers; for that is committing fornication against the Lord thy God; now art thou included in some number of the members of Christ. Now begin to see also the common sins of human society. Thou murderest none; thou committest not adultery with another's wife; thou wrongest not thy wife by going to another; thou pollutest not thyself by any grievous defilement; thou hast kept thy hands from theft, thy tongue from perjury, thy heart from coveting thy neighbour's goods; now thou art righteous. Consider what remains: be not yet proud. Dost thou never sin in thy tongue? dost thou not fall into harsh words? But what great matter is this? What great matter? *Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire.* Now trembleth all that pride. Supposing now that he committeth no great thing, which may seem by some impiety to blaspheme God; that he hasteth not to injure any; doth not to another what he would not should be done to him; what of the tongue? who tameth that? But supposing thou hast bridled even it; (though who is so good as entirely to achieve this?) supposing thou hast bridled even it, what doest thou with thy thoughts? what doest thou with the tumult and crowd of rebellious desires? dost thou keep from giving thy members to them? I believe and see that thou dost: but still thy thoughts sometimes bend thee and carry thee away, often even when thy knees are fixed in prayer. Thou prostratest thy body, bowest down thy neck, confessest thy sins, worshippest God; I see where thy body is prostrate, I ask whither thy mind flitteth. I see thy members prostrate; let us see whether conscience standeth still; let us see whether it is fixed on Him Whom it worshippeth; whether it be not often caught by thoughts, as by some tide of the sea, and borne by the storm to one thing and another. If thou wert now speaking with me, and suddenly wert to turn away to thy servant, and leave me, I say not when thou wast asking somewhat of me, but even when thou wast conversing with me on equal terms, should I not think that a wrong was done me? That is what thou doest daily to God. What sort of man am I now speaking of, brethren? I speak of him who worshippeth God alone, who confesseth Christ, who knoweth the Father and the Son

and the Holy Ghost to be one God; who committeth not fornication against Him; who worshipping not devils; who seeketh him not aid from the devil; who holdeth the Catholic Church; whom no one complaineth of as cheating; under whose oppression no weak neighbour groaneth; who assail-eth not another's wife; who is content with his own, or even without his own, in such wise as is lawful, and as Apostolical discipline permitteth, with consent of both, or ^{VER.} ^{7.} ^{1 Cor. 7,} when she is not yet married. Even he who is such as this, ^{5.} is yet overtaken in such things as I have mentioned.

19. So then the time has come which was spoken of. *Yet shall My word be wellpleasing to them*, whether it be that which He taught, or that whereby He intercedeth for us. For all these daily sins then what is our hope, save to say with humble heart in the Lord's Prayer, while we defend not our sins, but confess them, *Forgive us our debts, as we* ^{Matt. 6,} *forgive our debtors*; and to *have an Advocate with the* ^{12.} ^{1 John 2,} *Father, Jesus Christ the righteous*, that He may be *the* ^{1.} *propitiation for our sins*? Now let the proud speak: they are overpowered by numbers, by whole nations, by the whole world, from the rising to the setting of the sun, praising the Name of the Lord. What do a few maintaining the contrary? They are the *judges* of the wicked. What is that to thee? See what followeth: *their judges* ^{ver. 7.} *have been swallowed up beside the Rock*. What is, *swallowed up beside the Rock*? *That Rock was Christ*. *They have* ^{1 Cor. 10,} *been swallowed up beside the Rock*. *Beside*, that is, compared, as judges, as mighty, powerful, learned: they are called *their judyes*, as judging about morals, and laying down their opinions. This Aristotle said. Set him beside the Rock, and he is swallowed up. Who is Aristotle? let him hear, 'Christ hath said,' and he trembleth among the dead. This Pythagoras said, that Plato said. Set them beside the Rock, compare their authority to the authority of the Gospel, compare the proud to the Crucified. Say we to them, 'Ye have written your words in the hearts of the proud; He hath planted His Cross in the hearts' ^{of} ^{1 on the} ^{fore-} ^{heads,} ^{Miss.} ^{of} kings. Finally, He died, and rose again; ye are dead, and I will not ask how ye rise again. So *their judges have* ^{Miss.} *been swallowed up beside that Rock*. So long do their

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words seem somewhat, till they are compared with the Rock. Therefore if any of them be found to have said what Christ too hath said, we congratulate him, but we follow him not. But he came before Christ. If any man speak what is true, is he therefore before the Truth itself? Regard Christ, O man, not when He came to thee, but when He made thee. The sick man too might say, 'But I took to my bed before the physician came to me.' Why, for that very reason has He come last, because thou first has sickened.

20. See then the language of the Psalm. *Yet shall My Word be well pleasing to them.* But there shall be many who speak against it. *Their judges have been swallowed up beside the Rock.* What then will happen? *They shall hear My Words, for they have prevailed.* My Words have prevailed over their words. They have spoken clever things, I true things. To praise one who talketh well is one thing, to praise One who speaketh truth is another. *They shall hear My Words, for they have prevailed.* How have they prevailed? Who of them has been taken offering sacrifice, when such things were forbidden by the law, and has not denied it? Who of them has been taken worshipping an idol, and has not exclaimed, 'I did it not,' and feared lest he should be convicted? Such servants hath the devil. But how have the Words of the Lord prevailed? *Behold, I send you forth as sheep in the midst of wolves. Fear not those who kill the body, but cannot kill the soul; but fear Him, Who can cast both body and soul into hell fire.* He gave them fear, He suggested hope, He kindled love. 'Fear not death,' He saith. Do ye fear death? I die first. Fear ye, lest a hair of your head perish? I first rise again in the flesh uninjured. Rightly have ye heard His Words, for they have prevailed. They spake, and were slain; they fell, and yet stood. And what was the result of so many deaths of martyrs, save that those words prevailed, and the earth being, so to speak, watered by the blood of Christ's witnesses, the cross of the Church shot up every where? *They shall hear, saith He, My Words, for they have prevailed.* How have they prevailed? We have said already, when they were preached by men who feared not. Feared not what? Neither banishment, nor losses, nor death, nor

Mat. 10.
16. 28.

crucifixion: for it was not death alone that they did not ^{VER.} fear; but even crucifixion, a death than which none was ^{7.} thought more accursed. It the Lord endured, that His disciples might not only not fear death, but not even that kind of death. When then these things are said by men that fear not, they have prevailed.

21. What then have all those deaths of the martyrs accomplished? Listen: *As the fatness of the earth is* ^{ver. 7.} *spread over the earth, our bones have been scattered beside the pit. Beside the pit have been scattered the bones of the martyrs, that is, the bodies of the witnesses of Christ.* The martyrs were slain, and they who slew them seemed to prevail. They prevailed by persecution, that the words of Christ might prevail by preaching. And what was the result of the deaths of the saints? *As the fatness of the earth is spread over the earth, our bones have been scattered beside the pit.* What meaneth, *the fatness of the earth is spread over the earth?* We know that every thing that is refuse is the fatness of the earth. The things which are, as it were, contemptible to men, enrich the earth. For it is said also in a certain Psalm, that *the dead bodies of the* ^{Ps. 79,} *saints were cast out, and there was none to bury them.* ^{2. 3.} But all these dead bodies became the *fatness of the earth.* Just as the earth receives a sort of fatness from things contemptible and refuse, so from that which this world despised, the earth received fatness, so that from it the crop of the Church should sprout more plentifully. Now ye know, brethren, that the contemptible things of this earth, where-with the soil is enriched, which I am unwilling to name, nor is it fitting to speak of them, are a kind of nourishment of the earth, and a sort of fatness: they are, as it were, vile, and are thrown away. But what hath He done, to use now His own words? *He hath lifted up the needy from the earth, and raised* ^{Ps. 113,} *the poor from the dunghill, to set him with the princes, the* ^{7.} *princes of His people.* For he was laid upon the earth, as a sort of fatness of the earth, he was scattered over the earth; so lay Lazarus full of sores, yet was he raised by angels into Abraham's bosom. *Precious in the sight of the* ^{Ps. 116,} *Lord is the death of His saints.* ^{15.} As it is contemptible to the world, so is it precious to the husbandman. For he knoweth

PSALM the use thereof, and its rich juice; he knoweth what he
CXLI. desireth, what he seeketh, whence the fertile crop ariseth;

1 Cor. 1, but this world despiseth it. Know ye not that *God hath*
27. 28. *chosen the contemptible things of the world, and those which are not, like as those which are, that the things which are may be brought to nought?* From the dunghill was Peter lifted up, and Paul; when they were put to death, they were despised: now, the earth having been enriched by them, and the cross of the Church springing up, behold, all that is noble and chief in the world, even the emperor himself, cometh to Rome, and whither does he hasten? to the temple of the emperor, or the memorial of the fisherman? For, *as the fatness of the earth is spread over the earth, our bones have been scattered beside the pit.*

ver. 8. 22. *For unto Thee, Lord, are mine eyes; in Thee have I hoped, take not Thou away my life.* For they were tortured in persecutions, and many failed. And because it was of the captivity of persecution that he said, *As the fatness of the earth is spread over the earth, our bones have been scattered beside the pit*, it occurreth to him that many have failed, many have been in hazard, and as it were in the midst of the tribulation of persecution is sent forth the voice of one praying; *For unto Thee, Lord, are mine eyes: I care not what they threaten who stand around, unto Thee, Lord, are mine eyes.* More do I fix mine eye on Thy promises than on their threats. I know what Thou hast suffered for me, what Thou hast promised me. *To Thee, Lord, are mine eyes: in Thee have I hoped, take not away my life.*

ver. 9. 23. *Keep me from the trap which they have laid for me.* What was the trap? 'If thou consentest, I spare thee.' In the trap was set the bait of the present life; if the bird love this bait, it falleth into the trap: but if the bird be able to say, 'The day of man have I not desired: Thou knowest:' his eyes shall not be withdrawn from God, and He shall pluck his feet out of the net. *Keep me from the trap which they have laid for me, and from the stumbling-blocks of them which work iniquity.* Two things he hath mentioned to be distinguished the one from the other: the trap he said was set by persecutors; the stumbling-blocks came from those

Jer. 17,
16.
Ps. 25,
15.

who have consented and apostatised: and from both he desires to be guarded. On the one side they threaten and rage, on the other consent and fall: I fear lest the one be such, that I fear him; the other such, that I imitate him. 'This I do to thee, if thou consent not.' *Keep me from the trap which they have laid for me.* 'Behold, thy brother hath already consented.' *And from the stumbling-blocks of them which work iniquity.*

24. *Sinners shall fall into his nets.* What then, brethren, ver. 10. is, *sinners shall fall into his nets?* Not all sinners: certain sinners, who are so great sinners, as to love this life to such a degree as to prefer it to everlasting life, *shall fall into his trap.* But what sayest thou? Shall they that are such, thinkest thou, fall into his nets? what of Thy disciples, O Christ? Behold, when persecution was raging, when they all *left Thee alone, and went every one to his own:* (this John 16, Thou didst foretell, because Thou didst foresee: for not because Thou didst announce it beforehand, didst Thou therefore do it, or in any way deny Thyself:) but, lo! they who were closest to Thee, in Thy trial and persecution, when Thine enemies demanded Thee to be crucified, abandoned Thee. And that one bold one, who had promised Thee that he would go with Thee even unto death, heard from the Physician what was being done in him, the sick man. For being in a fever, he had said he was whole; but the Lord touched the vein of his heart. Then came the trial; then came the test; then came the accusation; and now, questioned not by some great power, but by a humble slave, and that a woman, questioned by a handmaid, he yielded; he denied thrice. When he had once denied and was reminded, he denied a second time. When he had twice denied and was reminded, he denied a third time. This had the Lord foretold, not fore-ordered, not compelled. Or, if Peter be thought to have done rightly, because the Lord foretold it, Judas also did rightly, who betrayed Him, for this also the Lord had foretold. God forbid, my brethren. These are the words of those elect who defend their own sins also, rather than confess them. Let us rather consider Peter himself. If he sinned not, why wept he? Let us ask none concerning Peter, save the tears of Peter: more faith-

PSALM ^{CXII.} ful witness concerning him we do not find. *He wept bitterly*, it saith. Not yet was he fitted to suffer. To him John 13, 36. was said, *Thou shalt follow Me afterwards*. Hereafter he was to be firm, having been strengthened by the Lord's Resurrection.

25. Not yet then was it time that those *bones* should be scattered beside the pit. For see how many failed, even to those who first hung on His mouth; even they failed. Wherefore? *I am alone, until I pass over*: for this followeth in the Psalm. Above he hath said, *Keep me, O Lord, from the trap which they have laid for me, and from the stumbling-blocks of them who work iniquity*. From the trap, and from the stumbling-blocks, from those who frighten, and from those who have fallen. But because, at His passion, even those first ones, who were destined to be leaders of the Church and pillars of the earth, failed; not yet was accomplished what He saith in another Psalm, Ps. 76, 3. *I have strengthened the pillars thereof*. What saith He? *I am alone, until I pass over*. This is said in the person of the Head, *I am alone, until I pass over*. What is, *alone*? In Thy Passion Thou alone sufferest, Thou alone art slain by Thine enemies. *I am alone, until I pass over*. What John 13, 1. is, *until I pass over*? The Evangelist saith, *When the hour was come that Jesus should pass over from this world unto the Father*. What then is, *until I pass over*, save, *from this world unto the Father*? For then have I strengthened the pillars thereof, that is, the pillars of the world, when in My Resurrection they have clearly learnt that death is not an object of fear. *Until then I pass over, I am alone*: when I have passed over, I shall be multiplied; many shall imitate Me, many shall suffer for My Name. One am I until I pass over; many shall be one in Me when I have passed over. *I am alone, until I pass over*. Hear farther a mystery in this word. According to the Greek method of speech, Pascha seemeth to mean Passion; but, according to the Hebrew tongue, as they explain who know it, Pascha meaneth Pass-over. For if you ask true Greeks, they say that Pascha is no Greek word. It sounds like πάσχειν, that is, 'to suffer;' but it is not wont to be derived in this way. For Passion in Greek is πάθος, not Pascha.

Pascha then, as they say who know, and who have explained to us what to read, meaneth 'Pass-over.' When then the Lord's Passion was about to come, the Evangelist, as though he would use this very word, saith, *When the hour was come that Jesus should pass over to the Father.* We hear then of Pascha in this verse, *I am alone, until I pass over.* After Pascha I shall no longer be alone, after passing-over I shall no longer be alone. Many shall imitate Me, many shall follow Me. And if afterward they shall follow, what shall be the case now? *I am alone, until I pass over.* What is it that the Lord saith in this Psalm, *I am alone, until I pass over?* What is it that we have expounded? If we have understood it, listen to His own words in the Gospel. *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit.* This He saith in the same place where He also saith, *And I, if I be lifted up from the earth, will draw all men unto Me. Except a corn of wheat, He saith, fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.* To that Corn of wheat then, a great crop was due; but wait; let It first die, for, *except a corn of wheat fall into the ground and die, it abideth alone.*

26. Therefore He was alone before He was put to death. Therefore too Peter had not yet sufficient strength: he was to receive strength to follow, he had not strength to go before. For for Christ's sake, that is, for confessing the Name of Christ, whereby we are Christians, no one died before Christ, lest perchance such thought should occur to you. For many died and are martyrs, many prophets suffered the same things, yet they were not put to death because they foretold Christ, but because they told men of their sins, and freely resisted their iniquities, and so are accounted among martyrs. Rightly; for, though not for confessing the Name of Christ, yet for the truth's sake were they slain. But so far was any from dying for the Name, that is, for confessing the Name of Christ, before that Corn of wheat fell into the ground, in whose person is said, *I am alone, until I pass over*, that even John, who was slain just before Him, being given by a wicked king to a dancing woman, was not put

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to death because he confessed Christ. Of course he might have been put to death for this, and that by many. If for another reason he was put to death by one man, how much more might he have been put to death by those very men, who put Christ to death? For John gave testimony to Christ. They who heard Christ, wished to slay Him; the man who gave testimony to Him they slew not. For had John been attacked for Christ's sake, he would not have denied Him; for he had great strength, wherefore he was called, *John 3, the friend of the Bridegroom.* Great grace was there in ^{29.} him, great excellence; *among them that are born of women.* ^{Mat. 11, 11.} *hath not arisen a greater than John the Baptist.* He therefore was attacked, who had not so great strength: Peter was attacked, not John. For Peter received the strength afterwards, but then he was weak. For Christ's Name he is questioned, who had not strength: he who had strength, suffers not persecution for Christ, lest for the Name of Christ he should precede Christ. He is not slain by the Jews who gave free testimony to Christ, Whom the Jews slew; he is slain by Herod, because he said to ^{Mat. 14, 4.} him, *It is not lawful for thee to have thy brother's wife.* For his brother had not died without issue. For the law of truth, for equity, for righteousness' sake, he did die: therefore is he a saint, therefore a martyr; but yet he died not for that Name whereby we are Christians, wherefore, save that the saying might be fulfilled, *I am alone, until I pass over.*

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Sermon to the People.

THIS festival of the martyrs, as it claimeth from you the devotion of a crowded attendance, so doth it also claim a discourse from me, your servant. But ye ought to remember, beloved, how much was said yesterday. For we ought not, because, through the eagerness of your inward appetite, ye were present throughout the whole discourse as though ye had just arrived, therefore to forget our common weakness, first because we ought also to treat with honour excellent words, as it is written, 'Excellent are the words of the wisdom of the Lord God.' By us, as by earthen vessels, they are

ministered to you: but, if the vessels be earthen, yet is the bread from heaven. The Apostle saith, *We have this treasure in earthen vessels, that the excellency of the power may be of God.* But that which is the treasure, the same is also the bread: for, were not the treasure and the bread the same, it would not elsewhere be said of this very treasure, *A treasure to be desired resteth in the mouth of the wise, but the foolish man swalloweth it up.* Wherefore we exhort you, beloved, that what by hearing, ye store, so to speak, in the stomach of your memory, that by again revolving and meditating ye in a manner ruminate. For this is, *A treasure to be desired resteth in the mouth of the wise, but a foolish man swalloweth it up.* What he said is in brief, A wise man ruminateth, a fool doth not ruminate. And what is this in plain and downright language? The wise thinketh on that which he heareth, but the fool committeth what he hath heard to oblivion. For neither was it for any other reason that in the Law those animals are called clean which ruminate, those which do not ruminate unclean: for every creature of God is clean. To God the Creator the swine is as clean as the lamb. For He created *all things very good*; and *every creature of God is good*, saith the Apostle; and, *to the pure all things are pure.* Since then by nature both are clean, but in signification the lamb signifieth something clean, the swine something unclean, the lamb signifieth the innocence of wisdom that ruminateth, the swine signifieth the uncleanness of folly that forgetteth. A brief Psalm hath been said for the festival, let us see whether it can also be briefly handled.

2. *With my voice have I cried unto the Lord.* It were enough to say, *with voice*: not for nothing perhaps has my been added. For many cry unto the Lord, not with their own voice, but with the voice of their body. Let the *inner man* then, in whom *Christ* hath begun to dwell by faith, cry unto the Lord, not with the din of his lips, but with the affection of his heart. God heareth not, where man heareth: unless thou criest with the voice of lungs and side and tongue, man heareth thee not: thy thought is thy cry to the Lord. *With my voice have I cried unto the Lord: with my voice have I prayed unto the Lord.* What he

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ver. 2. 3. *I will pour out before Him my prayer.* What is, *before Him*? In His sight. What is, in His sight? Where He seeth. But where doth He not see? For so do we say, where He seeth, as though somewhere He seeth not. But in this assemblage of bodily substances men too see, animals too see: He seeth where man seeth not. For thy thoughts no man seeth, but God seeth. There then pour out thy prayer, where He alone seeth, Who rewardeth. For the Lord Jesus Christ bade thee pray in secret: but if Matt. 6,
b. 6. thou knowest what *thy closet* is, and cleansest it, there thou prayest to God. *When ye pray*, saith He, *be not as the hypocrites, who stand praying in the roads and streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet, and shut the door, and pray to thy Father in secret, and He Who seeth in secret shall reward thee.* If men are to reward thee, pour out thy prayer before men: if God is to reward thee, pour out thy prayer before Him; and close the door, lest the tempter enter. For the tempter ceaseth not to knock, that he may break in; if he find it shut, he passeth on. Therefore the Apostle, because it is in our power to shut the door, the door of our hearts, not of our walls, for in it is our *closet*,—because it is Eph. 4,
27. in our power to shut this door, saith, *neither give place to the devil.* For if he have entered and taken possession, observe that thou hast either negligently closed, or neglected to close it.

4. But what is to *shut the door*? This door hath as it were two leaves, desire and fear. Either thou desireth something earthly, and he enter by this; or thou fearest something earthly, and he enters by that. Close then the door of fear and desire against the devil, open it to Christ. How dost thou open these folding doors to Christ? By desiring the kingdom of heaven, by fearing the fire of hell. By desire of

this world the devil entereth, by desire of eternal life Christ entereth; by fear of temporal punishment the devil entereth, by fear of everlasting fire Christ entereth. Behold, the martyrs closed the door against the devil, opened it to Christ. Many things this world promised them: they laughed; they closed the leaf of desire against the devil. The world threatened them with wild beasts, with fire, with the cross; they feared not; they closed the leaf of fear against the devil. Let us see whether they opened them to Christ. *He that confesseth Me, saith He, before men, him will I confess also before My Father Which is in heaven.* They loved then the kingdom of heaven, where Christ will confess them. How shall He confess them? *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.* He will confess them when they are set on the right hand. Let us see whether they opened also to Christ the leaf of fear, which they closed to the devil. In one and the same place doth the Lord bid us both close it to the devil and open it to Him. *Fear not, saith He, them that kill the body, but cannot kill the soul.* He bade the door of fear be closed in the face of the devil. Is there nothing to be feared? Is not the approach of fear opened to Christ, which is shut to the devil? He added at once, as though He would say, Thou hast shut out him, open to me; *fear Him, Who hath power to kill both soul and body in hell fire.* Now then, if thou hast believed and opened to Christ, and closed it against the devil, Christ is within; there He dwelleth: pour out before Him thy prayer; seek not that He hear thee from afar. For not far off is the wisdom of God, which reacheth from one end to the other, and mightily and sweetly ordereth all things. Within then, in thyself, before Him pour out thy prayer: there are His ears. *For neither from the east, nor from the west, nor from the desert mountains; for God is the Judge.* But, if He be the Judge, take heed what cause thou bearest in thine heart.

5. *I will pour out before Him my prayer; my tribulation I will proclaim in His sight.* There is a repetition, both in the two preceding sentences, and in these which follow: the sentiments are two, but both twice expressed. One is, *with my voice have I cried unto the Lord; with my voice have*

PSALM CXLII. *I prayed unto the Lord; the other is, I will pour out before Him my prayer; my tribulation will I proclaim in His sight.*

For, in His sight, is the same as before Him; I will proclaim my tribulation, is the same as, I will pour out my prayer. When doest thou this? Being set in the midst of persecution, he saith, *while my spirit failed from me.*

ver. 3. Wherefore hath thy spirit failed, O martyr, set in tribulation? That I may not claim my strength as mine own, that I may know that Another worketh in me the goodness I have.

Mat. 10, 19. *But when they shall deliver you up to judges, (so warned the Lord those whom He wished to make martyrs,) take no thought what ye shall speak; for it is not ye that speak, but the Spirit of your Father that speaketh in you.* Let then thy spirit fail, let the Spirit of God speak. Rightly willed

Matt. 5, 3. *He to make them poor in spirit: Blessed are the poor in spirit, for theirs is the kingdom of heaven.* Blessed then are they that are poor in their own spirit, rich in the Spirit of God. For every man who followeth his own spirit is proud. Let him subdue his own spirit, that he may receive the Spirit of God. He clomb to the top, let him settle down in the valley. If he climb to the top, the water flows down from him: if he settle down in the valley, he shall be filled with it, John 7, 38. *and become that belly whereof is said, Out of his belly shall flow rivers of living waters.* Therefore, while my spirit failed from me, in Thy sight did I proclaim my tribulation, being humbled, confessing to Thee with mine own spirit failing, while I am full of Thy Spirit.

6. And men perhaps have heard that my spirit hath failed within me, and have despaired of me, and have said, 'we have taken him captive, we have overpowered him;' and *Thou hast known my paths.* They thought me cast down, Thou didst see me standing upright. They who persecuted Ps. 20, 8. *me and had seized me, thought my feet entangled, but their feet were entangled, and they fell, but we are risen, and stand*

Ps. 25, 15. *upright. For mine eyes are ever unto the Lord, for He shall pluck my feet out of the net.* I have persevered in walking,

Mat. 10, 22. *for he that shall persevere unto the end, the same shall be saved.* They thought me overpowered, but I continued walking. Where did I walk? In paths which they saw not, who thought me prisoner, in the paths of Thy righteousness, in

the paths of Thy commandments. For, *Thou knewest my paths*; the persecutor knew them not; else would he not envy me in them, but would walk with me in them. What are those paths, but the ways of which in another place is said, *the Lord knoweth the way of the righteous, but the way of the ungodly shall perish?* He said not, 'He knoweth not the way of the ungodly,' but 'the way of the ungodly shall perish.' For what He knoweth not, perisheth. In many passages of Scripture we find that God's knowing is preservation, that God's knowing is protection, His not knowing, damnation. For how will He, Who knoweth all things, say in the end, *I know you not?* Would they not rejoice at that, and say, 'We shall not be punished, for the Judge knoweth us not?' Therein are they punished, if the Judge know them not. What then are called the ways which the Lord knoweth, the same are here called *paths*, when He saith, *Thou knowest my paths*. For every path is a way, but not every way is a path. Why then are those ways called paths, save because they are narrow? Broad is the way of the wicked, narrow the way of the righteous.

7. That which is 'the way' is also 'the ways,' just as 'the Church' is also 'the Churches,' the 'heaven' also the 'heavens:' they are spoken of in the plural, they are spoken of also in the singular. On account of the unity of the Church it is one Church; *My dove is one, she is the only one of her mother*. On account of the congregation of brethren in various places there are many Churches. *The Churches of Judæa which are in Christ rejoiced*, saith Paul, *because he that persecuted us now preacheth the faith which once he destroyed; and they glorified God in me*. Thus he spake of Churches; and of one Church he thus speaketh, *Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God*. Thus then are both 'ways' and 'way,' both 'paths' and 'path.' Wherefore 'paths,' and wherefore 'path?' As we have given a reason why we have both 'Church' and 'Churches,' we ought also to give a reason for this. The phrase, 'paths of God,' is used, because His commandments are many; and because those many commandments are reduced to one, for *Love is the fulfilling of the law*; therefore those ways in many commandments

VER.
3.

Ps. 1, 6.

Matt. 7,
23.

Cant. 6,
8.

Gal. 1,
22. 23.

Rom. 13,
10.

PSALM CXLII. are gathered into one, and it is called one, because our way is Love. Let us see whether it be Love. Let us hear the

1 Cor. 12, 31. Apostle; *and yet shew I unto you a more excellent way.*

What *more excellent way* speakest thou of, O Apostle?

1 Cor. 13, 1. &c. Hear what I say: *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing: and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.* Therefore called he charity, a *more excellent way*. Great is that way, brethren, great is the marvel it containeth. This way certainly, because it is *more excellent*, is also more lofty; for that surpasseth others which is lofty. Nought is more lofty than the way of love, and none walk in that save the lowly. By these *paths* then he meaneth the commandments of love. *Thou*, saith he, *knewest my paths*: Thou knowest that I suffer for Thee, suffer for Love. Thou knowest that Love in me *beareth all things*; Thou knowest that if *I give my body to be burned*, I have that without which it profiteth man nought.

8. But who knoweth those ways of a man, brethren, save truly He to Whom it is said, *Thou knowest my paths*? For in the eyes of men all acts of men are uncertain, in what spirit they are done. And how many wicked men, measuring themselves by themselves, say of us in the Church, that we seek three things, honours, praise, temporal advantages? How many say that I address you in order that ye may applaud and praise me, and that this is my end and aim when I address you? And how do I shew to them that I speak not with such aim? It remains for me to say, *Thou knowest my paths*. How do they know, what ye yourselves even know not? How do they know, what I myself scarce know? For

1 Cor. 4, 3, 4. *I judge not mine own self, but He that judgeth me is the Lord.* Peter in ignorance presumed I know not what of himself: different was what the Physician saw in his strength.

Therefore in reverence and purity let us cry unto the Lord, for truly do we cry it, *Thou knowest my paths*. But wishest

thou that He lead thee by these paths? Be meek, be gentle; be not fierce; be not proud; be not of an up-tossed VER. 3. and uplifted neck, *like unto horse and mule, which have no understanding.* Ps. 32, For when thou art gentle, the Lord will sit 10. upon thee, and guide thee in His ways. *For them that are meek, shall He guide in judgment; and such as are gentle, them shall He teach His ways.* Ps. 25, 8.

9. *In this way, wherein I was walking, they hid a trap for me.* This way wherein I was walking, is Christ; there have they laid a trap for me, who persecute me in Christ, for Christ's Name's sake. There then *have they hid for me a trap.* What in me do they hate, what in me do they persecute? That I am a Christian. If this they persecute that I am a Christian, *in the way wherein I was walking have they hid a trap for me.* So far as in them lay, *in the way wherein I was walking they have hid a trap for me:* as regards their desire, as regards their endeavour, as regards their wish, in that way they desired that I should find a trap wherein I might be taken. But, *the Lord knoweth the way* Ps. 1, 6. *of the righteous; and, Thou hast known my paths.* This indeed they desired, but Thou allowest them not to make a stumbling-block in Thee, for Thou art my way. For the heretics too wish to hide a stumbling-block for us in the Name of Christ, and are themselves deceived. What they think that they put in the way, they put outside the way, for they themselves are outside the way. They cannot set a trap where themselves are not. But this is said in regard of their desire, in regard of their wish and their thought; for it is expressly said elsewhere, *Near the paths they laid stumbling-* Ps. 140, *blocks for me.* The expression here, *in the way*, is said in 5. regard of their desire and wish: the expression there, *near the way*, that is, near the paths, is said in regard of the truth. For in truth they set them not in the path, they set them not in the way; for the way is Christ; so in truth they set them near the way. Christ suffereth them not to set them in the way, lest we have not where to go; He does suffer them to set them near the way, that we may not turn aside from it. The Pagan thinketh to put a stumbling-block in the way, when he saith to me, 'Thou worshipping a crucified God.' He findeth fault with the Cross of Christ, which he under-

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standeth not. He thinketh that he setteth in Christ, what he setteth near the way. I will not depart from Christ, so shall I not fall from the way into the trap. Let him mock at Christ crucified, let me see the Cross of Christ on the foreheads of kings. What he laugheth at, therein am I saved. Nought is prouder than a sick man, who laugheth at his own medicine. If he laughed not at it, he would take it, and be healed. The Cross is the sign of humility, but he through excess of pride acknowledgeth not that whereby may be healed the swelling of his soul. But if I acknowledge, I am walking in the way. So far am I from blushing at the Cross, that in no secret place do I keep the Cross of Christ, but bear it on my forehead. Many sacraments we receive, one in one way another in another: some as ye know we receive with the mouth, some we receive over the whole body. But because the forehead is the seat of the blush of shame, He Who said, *Whosoever shall be ashamed of Me before men, of him will I be ashamed before My Father Which is in heaven*, set, so to speak, that very ignominy which the Pagans mock at, in the seat of our shame. Thou hearest a man assail a shameless man, and say, 'He hath no forehead.' What is, 'He hath no forehead?' He hath no shame. Let me not have a bare forehead, let the Cross of my Lord cover it. So *in the way wherein I was walking have they hid a trap for me*, so far as in them lay: they laid it near the way: but I shall be safe, if I depart not from the way. Remember that thou goest in the midst of snares, saith Scripture. What is, *in the midst of snares?* In the way of Christ, and snares on this side and on that: snares on the right hand, and snares on the left: snares on the right hand, worldly prosperity; snares on the left hand, worldly adversity: snares on the right hand, promises; snares on the left hand, alarms. Do thou walk in the midst of the snares: depart not from the way: let neither promise ensnare thee, nor alarm drive thee off it. *In this way, wherein I was walking, have they hidden a trap for me.*

ver. 4. 10. *I considered upon the right hand, and saw.* He considered upon the right hand, and saw: whoso considereth upon the left hand, is blinded. What is to consider on the right hand? Where they will be to whom shall be said,

Luke 9,
26.

Eccles.
9, 13.

Come, ye blessed of My Father, inherit the kingdom. For ^{VER.} there will be certain on the left to whom shall be said, *Go ^{4.} Mat. 25, ye into everlasting fire, prepared for the devil and his ^{34. 41.} angels.* While then the whole world raged, and threatened in persecutions, when on all sides the attacks and terrors of men increased, he, despising the present, looked to the future, gave heed to the right hand, where he is to be: there he meditated to be, to that he gave heed, and saw, and therefore bore all; but they who persecuted him, saw not. Therefore when he said, *I considered upon the right hand, and saw,* he goeth on to say, *and there was none that knew me.* For when thou fearest all things, who knoweth what thou regardest, whether thou directest thine eyes to the right hand or to the left? If, in bearing, thou seekest the praise of men, thou hast regarded the left: if, in bearing, thou seekest the promises of God, thou hast regarded the right hand. Hast thou regarded the right hand, thou shalt see: hast thou regarded the left hand, thou shalt be blinded. But even when thou seest on the right hand, there will be none to know thee. For who comforteth thee save the Lord, to Whom thou sayest, *And Thou hast known my paths? And there was no man that knew me.*

11. *Flight hath perished from me.* He speaketh as though he were hemmed in. *Flight hath perished from me.* Let the persecutors rejoice over him; he is overpowered, he is taken, he is hemmed in, he is conquered; *flight hath perished from him.* *Flight hath perished* from him who fleeth not. But he who fleeth not, suffereth whatever he can for Christ: that is, he fleeth not in soul. For in body it is lawful to flee; it is allowed, it is permitted; for the Lord saith, *When they persecute you in one city, flee to ^{Mat 10,} another.* He then who fleeth not in soul, from him *flight ^{23.} hath perished.* But it maketh a difference why he fleeth not; whether because he is hemmed in, because he is caught, or because he is brave. For both from him that is caught flight hath perished, and from him that is brave flight hath perished. What flight then is to be avoided? what flight shall we allow to perish from us? That whereof the Lord speaketh in the Gospel, *The good shepherd layeth ^{John 10,} down his life for the sheep. But he that is an hireling, ^{11. &c.}*

PSALM *and not the shepherd, when he seeth the wolf coming, fleeth.*
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When he seeth the ravager, why fleeth he? *Because he careth not for the sheep.* Such flight had perished from him, whether we understand this saying in the name of the Head Himself, Christ our Lord, Who suffered for us; or whether of His members, our martyrs, who themselves too have suffered for their brethren. Hear what John saith, 1 John 3, *For as He laid down His life for us, we ought also to lay down our lives for the brethren.* But when they lay them down, Christ layeth down: for, when they suffer persecution, He crieth out, *Why persecutest thou Me? Flight hath perished from me; and there is none to seek my life.* Is there then *none to seek his life?* He sees men desirous to rage against him even to death, desirous to shed his blood; how is there *none to seek his life?* This also may be taken in two ways. Just as *flight perishing* may be taken in two ways, because both from him that is caught, and from him that is brave, *flight perisheth*; so in two ways a man's life is sought, either by his persecutors or by his lovers. So then *there is none to seek my life*, he said of them; verily they persecute my life, and they seek not my life. But if they seek my life, they will find it clinging to Thee: and if they know to seek it, they know also to imitate it. For that ye may know that a man's life is sought by his persecutors too, therefore is it said elsewhere, Ps. 40, *Let them be confounded and ashamed that seek my life.*

ver. 5. 12. *Unto thee have I cried, O Lord: I have said, Thou art my hope.* When I endured, when I was in tribulation, *I said, Thou art my hope.* My hope here, therefore I endure. But *my portion*, not here, but *in the land of the living.* God giveth a portion in the land of the living; but not something from Himself without Himself. What will He give to one that loveth Him, save Himself?

ver. 6. 13. *Give heed unto my prayer, for much have I been humbled.* Humbled by persecutors, humbled in confession. He humbleth himself out of the sight of man: he is humbled by enemies in their sight. Therefore is he lifted up by Him both visibly and invisibly. Invisibly are the martyrs already lifted up; visibly shall they be lifted up, *when this corruptible shall have put on incorruption* in the resurrection

of the dead; when this very part of him, against which VER. 6.
 alone her persecutors could rage, shall be renewed. *Fear* Mat. 10, 28.
not them that kill the body, but cannot kill the soul. And
 what perisheth? what kill they? Is even this permitted
 them, that what they kill should perish? It shall not perish.
 Hear the promise of the Lord Himself: *Verily I say unto*
you, there shall not an hair of your head perish. Why
 then art thou anxious about the rest of thy members, when
 thou shalt not lose even a hair?

14. *Deliver me from them that persecute me.* From
 whom thinkest thou that he prayeth to be delivered? From
 men who persecuted him? Is it so? are merely men our
 enemies? We have other enemies, invisible, who persecute
 us in another way. Man persecuteth, that he may slay the
 body; another persecuteth, that he ensnare the soul. And
 therefore by means of his vessels, (for of him is said, *He* Eph. 2, 2.
worketh in the children of disobedience,) by his vessels, that
 is, men in whom he worketh, he dealeth persecution of the
 body, that inwardly he may effect the ruin of the soul. For
 if, though the body fall, the soul stand upright, *the snare*
is broken, and we are delivered. There are then other
 enemies of ours too, from whom we ought to pray God to
 deliver us, lest they lead us astray, either by crushing us
 with troubles of this world, or alluring us by its entice-
 ments. Who are these enemies? Let us see whether they
 are plainly described by any servant of the Lord, by any
 soldier, now perfected, who hath engaged with them. Hear
 the Apostle saying, *We wrestle not against flesh and blood:* Eph. 6, 12.
 as though he would say, Turn not your hatred against men;
 think not them your enemies; think not that it is by their
 hostility you are being bruised; these men whom ye fear are
 flesh and blood: *we wrestle not against flesh and blood.*
 Thus he chose to speak, despising mortal men. Against
 whom then? *Against principalities, saith he, and powers,*
and the rulers of this world, of this darkness. Thou wast
 alarmed when thou heardest, *the rulers of this world.* If
 they be *rulers of this world*, art thou to go beyond the world,
 to escape suffering them? art thou to go beyond the world,
 to be delivered from them? Thus then understand; the
 rulers of the world and of this darkness, not the rulers of

PSALM heaven and earth, for they are the workmanship of God.
CXLII.

Heaven and earth are called the world, and wicked men are called the world. Wherefore are they too called *the world*? Because they love the world: and therefore *darkness*, because they are wicked. And therefore when now many out of that very number believed, what saith the Apostle? *Ye were sometime darkness, but now are ye light in the Lord.* Before then ye were *light*, while ye were *darkness*, observe, what ruler ye had. What ruler have the wicked save the devil, just as the good and faithful have Christ for their ruler. Therefore did he call the devil and his angels the rulers of the world, that is, rulers of the lovers of the world, rulers of sinners, that is, of this darkness: them have we for our enemies, and from them we ought to pray to God to be delivered.

15. Hear both worlds clearly mentioned in one passage in holy Scripture, in the Gospel, the world which God made, and the world which the devil ruleth, that is, the lovers of the world. For God made men, but He made them not lovers of the world. For to love the world is sin, and God made not sin. Hear then, as I began to say, both worlds. John 1, *He was in the world*, it is said. Of whom is it said, *He was in the world*, save of the Wisdom of God, which is Jesus Christ, of which Wisdom is said, as I mentioned just above, Wisd. 8, *Wisdom reacheth from one end to another, mightily and* 1. *sweetly doth she order all things?* For, *She passeth and* Wisd. 7, *goeth through all things by reason of Her pureness, and* 24. 25. *nothing defiled can fall unto Her.* So then *He was in this world, and the world was made by Him, and the world knew Him not.* Here thou hast heard of two worlds; *The world was made by Him, and the world knew Him not.* It is not the world which was *made by* Jesus that is ruled over by those princes and powers of darkness, but the *world which knew not* Jesus, that is, the lovers of the world, the sinners, the wicked, the proud, the unbelieving. Whence are sinners called the world? Because they love the world, and by loving dwell in the world; just as both the building and its indwellers are called 'the house.' 'A good house,' generally means 'a good building;' but we also say 'a good house,' because they are good who dwell therein. Again, 'beware of that house, it is a bad one;' this is said in two ways:

'This is a bad house, beware;' perhaps because it is ruinous, ^{VER. 6. 7.} lest ought fall and crush thee: it is said also in another way, 'Beware of that bad house, lest thou fall into the snare of the hunters; lest if poor thou be oppressed by a rich man, lest thou be in some way cheated.' Just as then we say 'house' in two senses, so do we say 'world' in two senses. But why are not the righteous too, since they too are in the world, called the world? Because the Apostle saith, *But* ^{2Cor. 10,} *though we walk in the flesh, yet we do not war after the* ^{3.} *flesh: for our conversation is in heaven.* The righteous ^{Phil. 3,} dwelleth here in the flesh, but in heart he is with God. ^{20.} And he is called the world, if there is no ground for saying to him, 'Lift up your heart;' but if there be ground for it, then let him dwell aloft: *for ye are dead*, saith the ^{Col. 3, 3.} Apostle, *and your life is hid with Christ in God.* But they whose life is here, that is, whose longing and love cling to this, here have their use, here are entangled, well are called indwellers of the world. Well too are they who dwell in the world, called the world; just as well are they called the house, who dwell in the house. Two worlds then are there: *The world was made by Him, and the world knew Him not.* Behold the world made by the Lord, behold the world which knew not the Lord. Praise thou the building, and love the Builder; and love not to dwell in the building, but dwell in the Builder.

16. *Deliver me from them that persecute me: for they are strengthened over me.* Who said, *they are strengthened over me?* The Body of Christ crieth out; it is the voice of the Church; the members of Christ cry out, 'Much hath the number of sinners increased.' *Because iniquity hath* ^{Mat. 24,} *abounded, the love of many waxeth cold.* ^{12.} *Deliver me from them that persecute me: for they are strengthened over me.*

17. *Bring forth my soul out of prison, that it may confess* ^{ver. 7.} *to Thy Name.* This prison has been variously understood by former writers. And perhaps it is the prison which is called in the title, *the cave.* For the title of this Psalm runneth thus: *Of understanding to David himself, a prayer when he was in the cave.* That which is the cave, the same is also the prison. Two things have we set before us to understand, but when we have understood one, both will be.

PSALM understood. A man's deserts make a prison. For in one dwelling place one man finds a house, another a prison. When men keep others imprisoned, even though they keep them in their own houses, yet are they who are closely guarded in prison; must we say that the others are in prison also? There is but one dwelling place to the one and the other: to the one, liberty makes it a home; to the other, slavery makes it a prison. To some then it has seemed that the *cave* and *prison* are this world; and this the Church prayeth, that it may be brought out of prison, that is, from this world, from under the sun, where all is vanity. For it is said, Eccles. 1, 2. &c. *All is vanity, and there is vexation of spirit in every work of a man, which he toileth under the sun.* Beyond this world then God promiseth that we shall be in some sort of rest; therefore perhaps do we cry concerning this place, *Bring my soul out of prison.* Our soul by faith and hope is in Christ; as a little before I said, *Your life is hid with Christ in God.* But our body is in this prison, in this world. If he had said, 'Bring my body out of prison,' we should be safe in understanding the prison to be the world. But perhaps on account of certain earthly desires, which keep hold on us, against which we struggle and fight, because Rom. 7, 23. *I see another law in my members, warring against the law of my mind;* rightly do we say, *Bring my soul out of this world,* that is, out of the toils and troubles of this life. For not the flesh which Thou hast made, but the corruption of the flesh, and its troubles and temptations, are a prison to me.

18. But some have said, that this prison and cave is this body, so that this is the meaning of, *Bring my soul out of prison.* But this interpretation too is somewhat at fault. For what great thing is it to say, *Bring my soul out of prison,* bring my soul out of the body? Do not the souls of robbers and wicked men go forth from the body, and go into worse punishment than here they have endured? What great request then is this, *Bring my soul out of prison,* when, sooner or later, it must needs come forth? Perhaps the righteous saith, 'Let me die now; bring forth my soul from this prison of the body.' If he be too hasty, he hath not love. He ought indeed to long for and desire, as the

Apostle saith, *having a desire to be dissolved and to be with Christ, which is far better.* But where is love? Therefore it followeth, *but to abide in the flesh is needful for you.* Let God then lead us forth from the body, when He will. Our body too might be said to be a prison, not because that is a prison which God hath made, but because it is under punishment and liable to death. For there are two things to be considered in our body, God's workmanship, and the punishment it has deserved. All this form, stature, gait, well-ordered members, all the arrangement of the senses, sight, hearing, smell, taste, touch, all this framework, and intricacy of workmanship, could not have been made, save by God, Who made all things in heaven and earth, above and below, visible and invisible. What is there in it that is a punishment to us? That the flesh is subject to corruption, that it is frail, that it is mortal, that it is needy; this will not be so in our reward. For the body will not cease to be a body when it rises. But what will not be then? Corruption. *For this corruptible shall put on incorruption.* If then the flesh be a prison to thee, it is not the body that is thy prison, but the corruption of thy body. For God made thy body good, for He is good: corruption he introduced in His justice, because He is Judge: the one thou hast in the way of goodness, the other in the way of punishment. Perhaps then he meant by, *Bring my soul out of prison*, bring my soul out of corruption. If thus we understand it, it is no blasphemy, the meaning is consistent.

19. Lastly, brethren, as I think, he meant this; *Bring my soul out of prison*, bring it out of straitness. For to one who rejoiceth, even a prison is wide; to one in sorrow, a field is strait. Therefore prayeth he to be brought out of straitness. For though in hope he have enlargement, yet in reality at present he is straitened. Listen to the straits of the Apostle: *I had no rest in my spirit*, saith he, *because I found not Titus my brother.* In another place: *Who is weak, and I am not weak? who is offended, and I burn not?* But he who was both weak and burning, was not he under punishment and in prison. But these punishments through love produce a crown. Wherefore he saith again, *There remaineth for me a crown of righteousness, which the*

VER.
7.

1 Cor.
15, 53.

PSALM
CXIII. *Lord, the righteous Judge, shall pay me at that day.*

Hereto pertaineth, *Bring my soul out of prison, that I may confess Thy Name.* When now it has been brought forth from corruption, what hath it to confess? There are no sins there, but there are praises. But confession is understood in two senses, of our sins, and of God's praise. Confession of our sins is well known; so well known to all the people, that whenever they hear the name of confession in the Lessons, whether it is said in praise or of sin, their fists fly to their breasts. The name of confession then is well known in regard of sins, let us seek for confession of praise. Where do we find it? Thou hast in Scripture, *And thou shalt say in confession, All the works of the Lord are exceeding good.* Here then confession is of praise. Elsewhere the Lord Himself saith, *I confess to Thee, Father, Lord of heaven and earth.* What did He confess? Could it be sins? So then Christ's confession was praise. Hear further His praise of the Father: *Because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Since then after these straitenings of corruption we shall dwell in the house of God, our whole life will be nothing save praise of God. It has often already been set forth to you, that when need departeth, all works of need come to an end, for there we shall have nought to do. I say not day and night, for there is no night there, but all the day, since it is one day, we shall have nought to do there, save to praise Him Whom we love, because then we shall also see Him. Now we long for Him Whom we see not, and praise Him; then, when we see Him Whom we love, how shall we praise Him? There will be praise without end, because there will be love without end. Since then thus we shall be employed there, therefore, *bring my soul out of prison, that it may give thanks to Thy Name.*

Ps.84. *For, blessed are they that dwell in Thy house, for they shall be always praising Thee.* Now the prison hindereth, because *the corruptible body weigheth down the soul.* It is not the body that weigheth down the soul, (for then too we shall have the body,) but the corruptible body. It is not the body then that maketh the prison, but the corruption. *Bring my soul out of prison, that it may give thanks to Thy*

Name. Now the words which follow seem to come from the Head, our Lord Jesus Christ. And they are the same as yesterday's last words. Yesterday's last words, if ye remember, were, *I am alone, until I pass over.* And here what are the last words? *The righteous shall sustain me, until thou recompense me.*

PSALM CXLIII.

LAT.
CXLII.*A Sermon to the People.*

1. OF the Psalm which we have chanted, I will speak to you, beloved, what the Lord shall give me. Yesterday we treated of a shorter Psalm, but the length of time gave us opportunity for saying much even on few verses: now, since the Psalm is longer, we ought not to delay so long on each several verse, lest perchance the Lord grant us not the power to go through the whole.

2. The title of the Psalm is, *To David himself, when his son was pursuing him.* We know from the Books of Kings that this happened: that Absalom arose in hostility to his father; that he waged against him not only civil, but even domestic war: that David, not evilly despairing, but reverently humbled, received the discipline at the Lord's hand, endured the medicine, not returning evil for evil; but had a heart prepared to follow the Lord's will. Thus praiseworthy was that David: but we must recognise here another David, truly 'strong in hand,' which is the explanation of David, even our Lord Jesus Christ. For all those events of past time were figures of things to come; nor needs it long time to commend to you, what ye have often heard, and very well remember. Let us seek then in this Psalm our Lord and Saviour Jesus Christ, announcing Himself beforehand in His prophecy, and foretelling what should happen at this time by things which were done long ago. For He Himself foretold Himself in the Prophets: for He is the Word of God. Nor did they say ought of this kind, save when filled with the Word of God. They announced then Christ, being filled with Christ, they went before Him about to come, and He deserted not them going before. Let us learn then how

PSALM CXLIII.
 Matt. 9, 15. Christ too was persecuted by His son: for sons He had of whom He said, *The children of the bride fast not while the bridegroom is with them: but when the bridegroom is taken away from them, then shall the children of the bridegroom fast.* The sons of the bridegroom then are the Apostles, and the persecutor among these was Judas the devil. In this Psalm then Christ is about to foretel His Passion: let us listen.

3. But we again call your attention, beloved, to this, not as teaching you what ye know not, but reminding you of what ye know, that our Lord Jesus Christ is the Head of His Body, that He is the *one Mediator between God and man, the Man Jesus*, born of a Virgin, as it were in solitude, as we have heard in the Revelation. In solitude¹, as I think, because He alone has been so born. Him did that woman bear, to *rule the nations with a rod of iron*; and the woman is the ancient city of God, of which is said in the Psalm, *Glorious things are spoken of thee, thou city of God.*
 This city hath its beginning even from Abel, as the evil city hath from Cain. That then is the ancient city of God, ever enduring earth, hoping for heaven, which is also called Jerusalem and Sion. Truly of One born in Sion and yet Founder of Sion itself is said in another Psalm, *Sion, My Mother, a man shall say. What man? And a man was born in her, and Himself the Most High hath founded her.* In short, in Sion He was made Man, but as Man He was made humble, and He also, the Most High, founded that city in which He was made Man. Therefore was that woman also *clothed with the sun*, even with the Sun of Righteousness, Whom the wicked know not; who shall say in the end, *Therefore have we erred from the way of truth, and the Light of Righteousness hath not shone unto us, and the Sun of Righteousness was not upon us.* There is then a Sun of Righteousness, which shineth not on the wicked.
 Yet the sun of this world He maketh to rise on the evil and the good. Therefore was she both clothed with the sun, and bore in her womb a male child, being about to bring forth. He it was that both buildeth Sion, and is born in Sion; and that woman, the City of God, was protected by His Light, with Whose Flesh she was pregnant.

Rightly too had she the moon under her feet, because by ^{VER.} virtue she trampled under foot the mortality of flesh which ^{1.} waxeth and waneth.

The Lord Jesus Christ then is both Head and Body; for He willed to speak in us, Who deigned to die for us; He hath made us His members. Sometimes then He speaketh in the person of His members, sometimes in His own person, as our Head. He hath somewhat which He can say without us, we nought which we can say without Him. The Apostle saith, *That I may fill up what is lacking of the afflictions of Christ, in my flesh.* That I may fill up, he saith, *what is* ^{Col. 1,} *lacking of the afflictions,* not mine own, but *Christ's*, in the ^{24.} flesh, no longer Christ's, but *mine*. Christ, saith he, still suffereth affliction, not in His own Flesh, wherein He hath ascended into heaven, but in my flesh, which yet toileth on earth. Christ, saith he, suffereth affliction in my flesh: for *it is no longer I that live, but Christ liveth in me.* Did ^{Gal. 2,} not Christ Himself suffer affliction in His members too, ^{20.} that is, in His faithful ones, Saul upon earth could not persecute Christ seated in heaven. Finally, he openly setteth this forth in a certain place, and saith, *As the body is one and hath many members, and all the members of the body, being many, are one body, so also is Christ.* He saith not, 'so also is Christ' and His Body,' but 'as there is one body and many members, so also is Christ.' The whole then is Christ. And because the whole is Christ, therefore doth the Head call from heaven, *Saul, Saul, why persecutest* ^{Acts 9,} *thou Me.* Remember this, and commit to your memory, ^{4.} and keep it entirely fixed there, as children of the Church's training and of the Catholic Faith, that ye may perceive Christ to be the Head and Body, and the same Christ to be also the Word of God, the Only-begotten, equal to the Father, and so may see how great is the Grace whereby ye pertain to God, that He has willed to be one with us, Who is one with the Father. How, one with the Father? *I and the Father are one.* How, one with us? *He saith not,* ^{John 10,} *Unto seeds, as of many; but as of one,* ^{30.} *And to Thy Seed, Which is Christ.* But some one will say, 'If Christ be the seed of Abraham, are we so also?' Remember

* Some Mss. read, Ita et Christi; so also is Christ's, i. e. Christ's Body.

P^SALM CXLIII. that Christ is Abraham's Seed ; and accordingly, if we also
Gal. 3, are the seed of Abraham, we also are Christ. *As there is one*
27. *body and many members, so also is Christ. And, as many of*

you as have been baptized into Christ, have put on Christ.
 Now Christ is the Seed of Abraham ; nor can we gainsay the
 clear words of the Apostle, *Thy Seed, which is Christ.* See

Gal. 3, now what he saith to us, *If ye be Christ's, then are ye*
22. *Abraham's seed.* Great then is that mystery¹, *they twain*

1 sacramentum. *shall be one flesh.* Great, saith the Apostle, *is this mystery ;*
Gen. 2, *but I speak concerning Christ and the Church.* Christ and

24. *the Church are two in one flesh.* The *two* ye must refer
Eph. 5, to the wideness apart of His Majesty from us. For we are
32.

John 1, not also the Word ; we are not also *God in the beginning*
1. *with God ;* we are not also *He by Whom all things were*
made. He cometh to the Flesh, and there Christ is both
 Himself and we. Let us not wonder then in the Psalms :
 for He saith many things in the character of the Head,
 many in the character of the members, and He so speaketh,
 as though their whole were one person. Nor wonder thou
 that there are two in one voice, if there be two in one flesh.

4. Judas is the son of the Bridegroom persecuting the
 Bridegroom. Did this merely happen then, or was it set
 forth beforehand as a pattern of what was to come ? For
 the Church was destined to endure many false brethren, so
 that still and even unto the end that Bridegroom is perse-
 cuted by His son. *For if an enemy had upbraided me,*
Ps. 55, *verily I should have borne it,* saith He ; *and if he who hated*
12. *me had spoken great things over me, verily I should have*
hid myself from him. Who is the enemy ? who is he that
 hated me ? He who saith, ' Who is Christ ? Christ was a
 man : He neither could live, when He willed to live, and He
 died,' say they, ' against His will ; conquered, crucified,
 slain.' They are enemies who say such things as this.
 ' He is an open enemy,' saith Christ ; ' he hateth Me ; he
 openly declareth his hostility to Me ; him it is easy either to
 bear or to shun. What do I with Absalom ? what do I with
 Judas ? what with false brethren ? what with evil sons, who
 yet are sons, who do not against us blaspheme Christ, but
 with us worship Him, and in us persecute Him ?' Of these
 He goeth on to speak in the same Psalm. Another it was

easy to bear, him who hated me, or else to hide myself from him. For thou hidest thyself from a Pagan, by entering the Church. But when there also thou findest what thou fearest, what good to seek where to hide thyself? Lastly, that very same Apostle, who groaneth *in perils among false brethren*,^{2Cor.11,} saith, *without were fightings, within were fears*. If then^{26.} *he who hated me had spoken great things over me, verily* ^{2Cor.7,} *I should have hid myself from him: but thou, man of one mind—of one mind*, he saith, as though one in Christ. The Church then hath what to bear without, what to groan over within: yet it is to consider both those without and those within, enemies; those without more easily to be shunned, those within with more difficulty to be borne.

5. Let then our Lord speak; let Christ with us, whole Christ, speak. *Lord, hear my prayer, receive with Thine ears* ^{ver. 1.} *my entreaty*. 'Hear' and 'receive with ears' are the same thing. It is repetition, it is confirmation. *In Thy truth hear me, in Thy righteousness*. Take it not without emphasis when it is said, *in Thy righteousness*. For it is a commendation of grace, that none of us think his righteousness his own. For this is the righteousness of God, which God hath given thee to possess. For what saith the Apostle of them, who would boast of their own righteousness? *I bear them witness*, ^{Rom.10,} *saith he, that they have a zeal of God*. Speaking of the Jews, he saith, *they have a zeal of God, but not according to knowledge*. What is, *not according to knowledge*? For what knowledge dost thou commend as useful? Is it that which, when it is alone, puffeth up, which, unless it be accompanied with charity, edifieth not? Verily not this: but the knowledge which is the companion of charity, the mistress of humility. See whether it be this: *They have a zeal of God*, saith he, *but not according to knowledge*. Let him expound to us what knowledge he meaneth: *they, being* ^{Rom.10,} *ignorant of the righteousness of God, and going about to* ^{3.} *establish their own righteousness, have not submitted themselves to the righteousness of God*. Who then are they who *go about to establish their own righteousness*? They who impute to themselves whatever they have done well; whatever ill, to God; entirely perversely. Then only will they be right, when they have changed this. Thou art perverse,

PSALM because thou imputest what thou hast done ill to God, what
CXLI. well to thyself: thou wilt be right, when thou imputest what

thou hast done ill to thyself, what well to God. For thou
wouldest not from being ungodly live righteously, save by

Rom. 4, having been justified by Him *Who justifieth the ungodly.*

5. Therefore he saith, *Hear me in Thy truth, in Thy righteous-*

Psalm 3, *ness, not in mine own; that I may be found in Him, not*

9. *having mine own righteousness, which is of the law, but*

that which is of faith. Behold, in Thy righteousness hear

me. For when I look upon myself, nought else do I find

mine own, save sin.

ver. 2. 6. *And enter not into judgment with Thy servant.* Who

are willing to enter into judgment with Him, save they who,

being ignorant of the righteousness of God, go about to

Isa. 58, *establish their own? Wherefore have we fasted, and Thou*

3. *hast not seen; wherefore have we afflicted our souls, and*

Thou takest no knowledge? As though they would say, 'We

have done what Thou hast commanded, wherefore dost Thou

not render to us what Thou hast promised?' God an-

swereth thee: I will give to thee to receive what I have

promised: I have given thee that thou shouldest do that

whereby thou mayest receive. Finally, to such proud ones

Jer. 2, the Prophet speaketh; *Wherefore will ye plead with Me?*

29. *ye have all transgressed against Me, saith the Lord. Why*

will ye enter into judgment with Me, and recount your own

righteousnesses? Recount your righteousnesses; I know

your wickednesses. How shall I there approve righteousness,

where I shall condemn pride? Rightly saith that humble

Mat. 11, one in the Body of Christ, leaning on his Head, for *He*

29. *is meek and lowly in heart, Enter not into judgment with*

Thy servant. Let us not strive together, I desire not to

plead with Thee, so that to set forth my righteousness Thou

convict me of mine iniquity: *enter not into judgment*

with Thy servant. Wherefore this? wherefore feareth he?

For before Thee every one living shall not be justified.

Every one living; living, that is, here, living in the flesh,

living in expectation of death; born a man; deriving his

life of man; sprung from Adam, a living Adam; every one

thus living may perhaps be justified before himself, but not

before Thee. How before himself? By pleasing himself,

displeasing Thee: but, *before Thee every one living shall not be justified.* Enter not then into judgment with me, V.F.R. 3.
 O Lord my God. How straight soever I seem to myself, Thou bringest forth a standard from Thy store-house, Thou fittest me to it, and I am found crooked. *Enter not into judgment with Thy servant.* Well is it said, *with Thy servant.* It is unworthy of Thee to enter into judgment with Thy servant, or even with Thy friend; for Thou wouldest not say, *I say unto you, My friends*, hadst not Thou Matt. 5, 40. Thyself made them of servants to become friends. Though Thou callest me friend, I confess myself a servant. I need Thy pity; I return from running from Thee; I seek peace. *I am not worthy to be called Thy son.* Enter not into judgment with Thy servant, for in Thy sight every one living shall not be justified. Judge none blessed before his Lukel5, 21. death; no one living whatever. What of the rams themselves, what of the Apostles themselves, of whose offspring it is said, *Bring the young of rams unto the Lord?* Of these is Paul, who calleth not himself perfect, *not as though I had already attained, either were already perfect.* Finally, brethren, that ye may perceive it at once, they learnt to pray what we pray: to them was given the pattern of prayer by the heavenly Counsellor. *After this manner*, Matt. 6, 9. saith He, *pray ye.* And have set down certain things first, He laid down this too to be said by our rams, the leaders of the sheep, the chief members of the Shepherd and Gatherer¹ of the one flock; even they learnt to say, *Forgive us our debts, as we too forgive our debtors.* They said not, 'Thanks be to Thee, Who hast forgiven us our debts, as we too forgive our debtors,' but, 'Forgive, as we forgive.' But surely the faithful prayed then, surely the Apostles prayed then, for this ib. 12. Lord's Prayer was given rather to the faithful. If those debts only were meant which are forgiven by Baptism, it would befit catechumens rather to say, *Forgive us our debts.* Let the Apostles then say, yea let them say, *Forgive us our debts, as we too forgive our debtors.* And when it is said to them, 'Wherefore say ye this? what are your debts?' let them answer, *for in Thy sight every one living shall not be justified.*

7. *For the enemy hath persecuted my soul: he hath* ver. 3.

PSALM CXLIH. *humbled my life on the earth.* Here we speak, here our Head speaketh for us: *for the enemy hath persecuted my soul.* Manifestly both the devil persecuted the Soul of Christ and Judas the Soul of his Master: and now too the same devil remaineth to persecute the Body of Christ, and one Judas succeedeth another. There lacketh not then of whom the Body too may say, *For the enemy hath persecuted my soul: he hath humbled my life on the earth. He hath humbled,* saith he, *my life on the earth.* In

Ps. 57. another place it is said, *They bowed down my soul.* For what doth each one who persecuteth us endeavour save to make us abandon our heavenly hope, and savour of the earth, yield to our persecutor, and love earthly things? They indeed, as far as in them lies, do this: yet let not this befall us to whom it is said, *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* Seek those things which are above, not those which are on earth, *for ye are dead. For in God's sight every one living shall not be justified.* They then, either openly raging, or secretly laying snares, endeavour to bring our life to the earth. Against them let us

Col. 3, 1. *watch; that we may be able to say, Our conversation is in heaven. The enemy,* saith he, *hath humbled my life upon earth.*

8. *They have laid me in dark places, as the dead of the world.* This ye hear more readily from the Head; this ye perceive more readily in the Head. For He died indeed for us, yet was He not one of the *dead of the world.* For who are the *dead of the world?* And how was not He one of the *dead of the world?* The *dead of the world* are those who have died of their own desert, receiving the reward of iniquity, deriving death from the sin transmitted to them;

Ps. 51, 5. according as it is said, *For I was conceived in iniquity, and in sin did my mother cherish me in her womb.* But He came by a Virgin, taking to Him Flesh pure itself, purifying others. But they who thought Him a sinner, looked on Him as one of the *dead of the world.* But He, Who said in another Psalm, *I paid them the things that I never took,* and Who said in the Gospel, *Behold, the prince of this world cometh,* the captain of death, the persuader to evil deeds, the

John 14, 30. 31.

executor of punishment, saith, *Behold he cometh, and shall find nothing in Me.* What is, *shall find nothing in Me?* VER. 4. 5.
 No fault, nothing for which I ought to die. *But that all,* saith He, *may know that I do the will of My Father, arise, let us go hence.* In dying, saith He, I do the will of My Father, but I am not deserving of death. Nought have I done wherefore I should die, yet is it Mine own doing that I die, that by the death of an innocent One, they may be freed who had wherefore they should die. *They set me in dark places,* as though in Hades, as though in the tomb, as though in His very Passion, *as the dead of the world,* even Him they set, Who saith, *I am become like one that hath no help, free among the dead.* What is, *free?* Wherefore, *free?* Pa. 38, 4. 5. Because *every one that doeth sin is the servant of sin.* John 8, Finally, He would not free from bonds, were He 34. not free from bonds Himself. He, Himself free, slew death, bound bondage, led captivity captive, and *they set Him in dark places as the dead of the world.*

8. *And My Spirit within me,* saith He, *suffered weariness.* ver. 4. Remember, *My soul is exceeding sorrowful, even unto death.* Mat. 26, Here we see one voice. Do we not see plainly the transition 28. from the Head to the members, from the members to the Head? *My Spirit within Me,* saith He, *hath suffered weariness.* Here we recognise, *My soul is exceeding sorrowful, even unto death.* But we too were there. For He *transfigured in Himself the body of our humiliation,* Phil. 3, *that it may be fashioned like unto the Body of His glory;* 21. and *our old man is crucified with Him.* *My heart in Me* Rom. 6, *is troubled.* In Me, He saith, not in others. For they 6. forsook Me, they who had clung to Me left Me, and because they saw Me die, they thought that I was somewhat else, and were beaten by the thief, who believed, when they failed.

10. Then he goes to the members. *I have called to mind* ver. 5. *the days of old.* Did He *call to mind the days of old,* by Whom every day was made? No, but the body speaketh, each one who has been justified by His grace, who dwelleth in Him in love and devout humility, speaketh and saith, *I have called to mind the days of old, I have meditated upon all Thy works:* plainly because Thou hast made all

PSALM CXLIII. things good, and nothing would have stood fast, which was not established by Thee. Thy creation is made a spectacle

unto me: I have sought in the work the Artificer, in all that is made the Maker. Wherefore this, to what purpose this, save that he might understand, that whatever there

Rom. 10. 3. was of good in himself was made by Him; lest, *being ignorant of the righteousness of God, and going about to establish his own righteousness, he should not submit himself to the righteousness of God:* that those words

above, in *Thy Truth and in Thy Righteousness*, might suit him? In all the works of God then, and in meditation on all the works of God, he introduceth grace, he commendeth grace, he boasteth that he hath found grace, the grace whereby we are saved without price; for without price we are saved. Why boastest thou of thine own righteousness? why liftest thou up thyself, *being ignorant of the righteousness of God?* Perchance thou gavest somewhat to be saved? What gavest thou to be made a man? Look back then upon the Framers of thy life, the Author of thy substance, of thy righteousness, and of thy salvation: *meditate upon the works of His hands*, for the righteousness too which is in thee, thou wilt find to pertain to His hand. Hear the

Eph. 2. 9. 10. Apostle teaching thee this, *not of works*, he saith, *lest any should boast.* Have we no good works? Plainly we have: but see what follows; *for we are His workmanship*, saith he. *We are His workmanship:* perhaps in thus speaking of workmanship, he meant to mention the nature whereby we are men? Evidently not: he was speaking of works. *Not*, saith he, *of works, lest any should boast.* But let us not make conjectures; let the text go on, *for we are His workmanship, created in Christ Jesus unto good works.* Think not then that thou thyself doest any thing, save in so far as thou art evil. Turn thee from thine own work, to His work

Who made thee; He fashioneth thee, and let Him refashion what He had fashioned, and thou hast destroyed. For that thou art, He hath wrought; that thou art good, if good thou art, He worketh. *Work out your own salvation*, saith the **Phil. 2. 12. 13.** Apostle, *with fear and trembling.* If we do work out our own salvation, wherefore with fear, wherefore with trembling, when what we work is in our own power? Hear wherefore

with fear and trembling: *for it is God that worketh in you both to will and to do, of His good pleasure.* Therefore VER. 6. 7. *with fear and trembling*, that it may delight our Maker to work in the lowly valley. For so doth He work, as it were, in that which is cast down, Who *judgeth among the nations, and repaireth that which hath fallen.* Ps. 110, 6. *I have meditated on the works of Thine hands.* I have seen then and looked into Thy works, that nothing good can there be in us, unless it be wrought by Thee, Who hast made us.

11. And what did I when I saw that *every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning?* Jam. 1, 17. When I saw this, I turned me from the evil work which I had wrought in myself, and *I stretched forth my hands unto Thee.* ver. 6. *I stretched forth*, saith he, *my hands to Thee: my soul is as a land without water to Thee.* Rain upon me, saith he, to bring forth from me good fruit. *For the Lord shall give sweetness, that our land may give her fruit.* Ps. 85, 12. *I have stretched forth my hands to Thee; my soul is as a land without water*, not to me, but, *to Thee.* I can thirst for Thee, I cannot water myself. *My soul is as a land without water to Thee; for, my soul is athirst for the living God.* Ps. 42, *When shall I come to Him, save when He hath come to me? My soul is athirst for the living God; for, my soul is as a land without water to Thee.* The sea aboundeth, floodeth, is full, floweth: but it is bitter. The water is separated, my dry soul hath appeared: water it, Gen. 1, 9. *my soul is as a land without water to Thee.*

12. *Speedily hear me, Lord.* For what need of delay to inflame my thirst, when already I thirst so eagerly? Thou didst delay the rain, that I might drink and imbibe, not reject, Thy inflowing. If then Thou didst for this cause delay, now give; for, *my soul is as a land without water to Thee.* *Speedily hear me, O Lord: my spirit hath failed.* Let Thy Spirit fill me, for *my spirit hath failed me.* This is the reason why Thou shouldest speedily hear me, because *my spirit hath failed me.* I am now become *poor in spirit*, Matt. 5, make Thou me *blessed in the kingdom of heaven.* For he in whom his own spirit liveth, is proud, is puffed up with his own spirit against God. Let that happen in him to his

PSALM good which elsewhere is written, *Thou shalt take away their*
 CXLIII. *spirit, and they shall fail, and be turned to their dust; that*
 Ps. 104, *they may confess, and say, Remember that we are but dust.*
 29. Ps. 103, *But when they have said, Remember that we are but dust,*
 14. *then let them say, my soul is as a land without water to*
Thee. For what is so much a land without water, as dust? But
do Thou speedily hear me, O God, rain on me, strengthen
me, that I be not dust which the wind driveth away from the
 Ps. 1, 4. *face of the earth. Speedily hear me, O God; my spirit hath*
failed: let not my need suffer longer delay. Thou hast taken
away my spirit, that I might fail, and be turned to dust, and
say unto Thee, my soul is as a land without water to Thee:
 Ps. 104, *do Thou also what followeth in that Psalm, Thou shalt send*
 30. *forth Thy Spirit, and they shall be created, and Thou shalt*
 2 Cor. 5, *renew the face of the earth. If any one be in Christ, he is*
 17. *a new creature; old things are passed away: old things*
are passed away in his spirit, they are made new in Thy
Spirit.

13. *Turn not Thou away Thy Face from me. Thou*
didst turn it away from me when proud. For once I was
 Ps. 30, *full, and in my fulness I was puffed up. Once in my fulness*
 6. 7. *I said, I shall never be moved. I said in my fulness, I shall*
not be moved, knowing not Thy Righteousness, and esta-
blishing mine own; but Thou, Lord, in Thy Will hast
afforded strength to my beauty. I said in my fulness,
I shall not be moved, but from Thee came whatever fulness
I had. And to prove to me that it was from Thee, Thou
didst turn away Thy Face from me, and I was troubled.
After this trouble, whereinto I was cast, because Thou didst
turn away Thy Face, after the weariness of my spirit, after
my heart was troubled within me, because Thou didst turn
away Thy Face, then became I like a land without water
to Thee: turn not Thou away Thy Face. Thou turnedst
it away from me when proud; give it back to me now I am
humble. Turn not away Thy Face from me, because, if
Thou turn it away, I shall be like to them that go down into
the pit. What is, that go down into the pit? When the
sinner has come into the depth of sins, he will shew con-
 Ps. 69, *sion; against which is said, Let not the pit close her mouth*
 15.

We must hope for Mercy in the end; & therefore do good works. 291

over me. This depth Scripture calleth mostly a *pit*, into which depth when a sinner hath come, *he sheweth contempt*. VER. 7. 8. What is, *he sheweth contempt*? He no longer believeth in Providence, or if he do believe, he thinketh that he has no longer ought to do with it. He setteth before himself licence to sin, the reins of iniquity being let loose now that he has no hope of pardon. He saith not, 'I will return to God that He may return to me;' he heareth not, *Turn ye unto Me, and I will return to you*, for having Mal. 3, come to the depth of evil, he sheweth contempt. *For from* 7. Eccclus. 17, 28. *the dead*, saith the wise man, *as though he were not, confession perisheth*. *Turn not then Thy Face from me, or I shall be like them that go down into the pit.*

14. *Make me to hear in the morning Thy mercy, for* ver. 8. *in Thee have I hoped*. Behold, I am in the night, yet *in Thee have I hoped*, until the iniquity of the night pass away. *For we have*, as Peter saith, *a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts*. Morning then he calleth the time after the end of the world, when we shall see what in this world we believe. *For, in the morning Thou shalt* Ps. 5, 3. *hear my voice; in the morning I will stand by Thee, and gaze*. *Make me to hear in the morning Thy mercy, for in Thee have I hoped*. *For if we hope for that we see not*, Rom. 8, *then do we with patience wait for it*. The night requireth 25. patience, the day will give joy. *Make me to hear in the morning Thy mercy, for in Thee have I hoped*.

15. But what here, until the morning come? For it is not enough to hope for the morning; we must do somewhat. Why do somewhat? Because he saith in another Psalm, *I sought God in the day of my tribulation; as it were in* Ps. 77, 2. *the time of night I sought God*. How didst thou seek? *With my hands in the night before Him; and I was not deceived*. God is to be sought with the hands in the night. What is, *with the hands*? By good works. What, *before Him*? *When Thou doest an alms, do not sound a trumpet before thee, and thy Father which seeth in secret shall reward thee*. Since then we must thus hope for the morning, and bear this night, and persevere in this patience until the day

PSALM
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dawn, what meanwhile must we do here? lest perchance thou think that thou wilt do ought of thyself, whereby thou mayest earn to be brought to the morning. *Make known to me, O Lord, the way wherein I must walk.* Therefore did He kindle the lamp of prophecy, therefore did He send the Lord in the vessel¹, as it were, of the flesh, Who should even say, *My strength is dried up like a potsherd.* Walk by prophecy, walk by the lamp of future things predicted, walk by the word of God. As yet thou seest not the *Word in the beginning, God with God*: walk by the *Form of a servant*, thou shalt be brought to the *Form of God*. *Make known to me, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. I have lifted it up to Thee, not against Thee. With Thee is the Fountain of life: to Thee have I lifted up my soul. I have brought it as a vessel to the Fountain: fill me, therefore, for unto Thee have I lifted up my soul.*

16. *Deliver me from mine enemies, O Lord, for unto Thee have I fled for refuge.* I who once fled from Thee, now flee to Thee. For Adam fled from the Face of God, and hid himself among the trees of Paradise, so that of him was said in the Book of Job, *As a servant that fleeth from his Lord, and findeth a shadow.* He fled from the Face of his Lord, and found a shadow; for he fled to the shade among the trees of Paradise. Woe to him, if he continue in the shade, lest it be said afterward, *All things are passed away like a shadow.* *Deliver me from mine enemies.* I think not here of men enemies. *We wrestle not against flesh and blood.* But against whom? *Against principalities, against powers, against the rulers of the world.* What world? For he cannot mean earth and sky, for they rule not what they have not made. *Rulers of the world.* But of what world? *This darkness.* What darkness? Clearly the wicked. *For ye were sometime darkness, but now are ye light in the Lord.* The rulers of this world, of this darkness, the rulers of the wicked; against these ye wrestle. Great is your conflict, not to see your enemies, and yet to conquer. Against the rulers of this world, of this darkness, the devil, that is, and his angels; not the rulers of that world, whereof is said, *the world was made*

by Him, but that world whereof is said, *the world knew Him not. Deliver me from mine enemies, O Lord, for unto Thee have I fled for refuge. From mine enemies, not from Judas, but from him who filled Judas. The one whom I see, I endure; the one whom I see not, I fight. For Judas received the sop, and Satan entered into him, that That* John 13, 27.
 How many Judases doth Satan fill, unworthily receiving the sop to their damnation! For *whoso eateth and drinketh unworthily, eateth and drinketh damnation unto himself.* 1 Cor. 11, 29.
 Not evil is that which is given, but what is good is given to the evil to damnation. It cannot be well with him who in evil wise taketh what is good. Therefore, *Deliver me from mine enemies, for I have fled unto Thee for refuge. For whither should I flee? Whither shall I go from Thy Spirit? If I go up into heaven, Thou art there; if I go down to hell, Thou art there. What then remaineth? If I take my wings as a dove, and fly to the farthest parts of the sea: that is, if in hope I dwell in the end of the world. For thither shalt Thine hand guide me, and Thy right hand bring me. Deliver me from mine enemies, for unto Thee have I fled for refuge, O Lord.* Psa. 139, 8.

17. *Teach me to do Thy will, for Thou art my God.* ver. 10.
 Glorious confession! glorious rule! For Thou, saith he, *art my God.* To another will I hasten to be re-made, if by another I was made. Thou art my all, *for Thou art my God.* Shall I seek a father to get an inheritance? *Thou art my God,* not only the Giver of mine inheritance, but mine Inheritance itself. *The Lord is the portion of mine inheritance.* Psa. 16, 5. Shall I seek a patron, to obtain redemption? *Thou art my God.* Lastly, having been created, do I desire to be re-created? *Thou art my God,* my Creator, Who hast created me by Thy Word, and re-created me by Thy Word. But Thou createdst me by Thy Word, remaining God with Thee: Thou re-createdst me by Thy Word, made Flesh for our sakes. *Teach Thou me then to do Thy will, for Thou art my God.* If Thou teach me not, I shall do mine own will, and my God will abandon me. *Teach me to do Thy will, for Thou art my God. Teach Thou me:* for it cannot be that Thou art my God, and yet I am to be mine own

PSALM CXLIII. master. See how grace is commended to us. This hold fast, this drink in, this let none drive out of your hearts, lest ye have a zeal of God, but not according to knowledge; lest, being ignorant of the righteousness of God, and going about to establish your own righteousness, ye submit not yourselves to the righteousness of God. Ye recognise the words of the Apostle. Say then this, *Teach me to do Thy will, for Thou art my God.*

18. *Thy good Spirit*, not my bad one, *Thy good Spirit shall lead me into the right land.* For my bad spirit hath led me into a crooked land. And what have I deserved? What can be reckoned as my good works without Thy aid, through which I might obtain and be worthy to be led by Thy Spirit into the right land. What are my works? what
ver. 11. my deserts? *For Thy Name's sake, O Lord, Thou shalt quicken me.* Listen, then, with all your power, to the commendation of Grace, whereby ye are saved without price. *For Thy Name's sake, O Lord, Thou shalt quicken me.*
Ps. 114, 1. *Not unto us, O Lord, not unto us, but unto Thy Name give the glory. For Thy Name's sake, O Lord, Thou shalt quicken me in Thy righteousness;* not in mine own: not because I have deserved, but because Thou hast mercy. For were I to shew mine own desert, nought should I deserve of Thee, save punishment. Thou hast pruned off from me mine own merits; Thou hast grafted in Thine own gifts. *For Thy Name's sake, O Lord, Thou shalt quicken me in Thy righteousness. Thou shalt bring forth my soul out of*
ver. 12. *tribulation: and in Thy mercy shalt bring mine enemies to destruction: and Thou shalt destroy all them that afflict my soul; for I am Thy servant.*

LAT. CXLIII.

PSALM CXLIV.

Sermon to the People.

1. THE title of this Psalm is brief in number of words, but heavy in the weight of its mysteries. *To David himself against Goliath.* This battle was fought in the time of our fathers, and ye, beloved, remember it with me from Holy Scripture. For when the aliens were fighting against the

people of God, one of them challenged a single adversary, ^{PSALM} Goliath challenged David: that in that contest the will of ^{CXLIV.} God for either party's success might be tested. But why do we trouble ourselves about the victory, when we see the challenger and the challenged? It was wickedness challenging goodness, pride challenging humility; lastly, it was the devil challenging Christ. Why wonder ye that the devil was vanquished? The one was great in bodily stature; the other small in stature, great in faith. Holy David took to him armour of war, to go forth against Goliath. This armour, through his age, and his smallness of stature, as we have mentioned, he could not carry. He cast away what burdened him, but helped him not; he took five stones from the river, and put them in his shepherd's vessel¹. Armed¹ vase in body with these, in spirit with the Name of God, he went forth, and conquered. This did that David; but let us search for the hidden meaning. For we had set forth above, that this title was brief in number of words, but heavy in weight of mysteries. But call to mind that sentence of the Apostle, *All these things happened unto them in a figure*,¹ ^{Cor.} that we seem not wantonly to seek for somewhat hidden,^{10, 11.} where it may be said that all is simply said without any depth of mystery. We have then authority which makes us eager to seek, watchful to trace out, attentive to hear, faithful to believe, active to do. In David is Christ; but, as ye that are learned in His school are wont to understand, Christ is both Head and Body. Hear not then any thing spoken in the person of Christ, as though it concerned not you, who are members of Christ. This being laid down as a foundation, see what followeth.

2. Ye know that the former people were laden with many rites² visible and corporeal, with circumcision, with that laborious priesthood of theirs, with the temple filled with types, ^{sacra-} with manifold kinds of whole burnt-offerings and sacrifices, ^{mentis} These our David laid aside, as armour that weighed down, but helped not. *For if there had been a law given which* ^{Gal. 3,} *could have given life, verily righteousness should have been* ^{21. 22.} *by the Law.* To what purpose then was the Law? It followeth; *But Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to all that believe.*

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Finally, this David, that is, Christ, both Head and Body at the time of the revelation of the New Testament, at the time when grace was to be put forward and recommended, what did He? He laid aside His armour, He took five stones: He laid aside, as we have said, the burdensome armour: He laid aside, that is, the rites of the Law, those rites of the Law which are not laid on the Gentiles, which we do not observe. For ye remember how much we read in the old Law, which we do not observe, yet understand to have been sent before, and set forth to signify somewhat; not that we cast away the Law of God, but that we celebrate not the rites of promise, now that the promise is fulfilled. For what they promised has come. For the grace of the new covenant which was veiled under the Law, is unveiled in the Gospel. We have removed the veil, and have seen what was veiled: we have seen it in the grace of our Lord Jesus Christ, our Head and Saviour, Who was crucified for us, at Whose crucifixion, moreover, the veil of the temple was rent in twain. Finally, He laid aside His armour, that is, the burden of the rites of the old Law, and took the Law itself. For the five stones signify the five Books of Moses. He took then those five stones from the river. Ye know what the river is. For this mortal life glideth on, and whatever cometh into the world floweth by. They were then in the river, that is, in that former people, stones; there they were useless, idle, profited nothing, the river flowed along over them. What did David, that the Law might be profitable? He received grace. For without grace the Law cannot be fulfilled. *For love is the fulfilment of the Law:* and where is this love? see if it come not from grace. *The love of God, saith the Apostle, is shed abroad in our hearts by the Holy Spirit, Who is given unto us.* Since then grace maketh the Law to be fulfilled, and grace is signified by milk; for milk in the flesh is without price, where the mother seeketh not to receive, but busies herself to give; where the mother giveth without price, and is saddened, if there be none to receive: how then doth David shew that the Law cannot work without grace, save when, wishing to unite those five stones, whereby was signified the Law in five Books, to grace, he placed them in his shepherd's vessel, into

Rom.
13, 10.
1b. 5, 5.

which he had been wont to put the milk? Armed with these, VER. 1. armed, that is, with grace, and so not trusting in himself, but in his Lord, he went forth against the proud Goliath, who vaunted himself, trusted in himself. He took one stone, he cast it, he smote his enemy in the forehead, he slew him through that part of his body where he had not the sign of Christ. This you may further observe. He put five stones in his scrip, he hurled but one. The five Books were chosen, but unity conquered. *For the fulfilment of the Law*, as we Rom. 13, 10. mentioned a little above, *is love*: and the Apostle saith, *Forbearing one another in love; endeavouring to keep unity of spirit in the bond of peace.* Then, having smitten and overthrown him, he took the enemy's sword, and with it cut off his head. This our David also did, He overthrew the devil with his own weapons: and when his great ones, whom he had in his power, by means of whom he slew other souls, believe, they turn their tongues against the devil, and so Goliath's head is cut off with his own sword. We have handled the mystery of the title, as the briefness of the time allowed; now let us see what the Psalm itself containeth.

3. *Blessed be the Lord my God, Who teacheth my hands* ver. 1. *for battle, my fingers for war.* These are our words, if we be the Body of Christ. Let us bless the Lord our God, *Who teacheth our hands for battle, our fingers for war.* It seems a repetition of sentiment; *our hands for battle*, and *our fingers for war*, are the same. Or is there some difference between *hands* and *fingers*? Certainly both hands and fingers work. Not then without reason do we take *fingers* as put for *hands*. But still in the *fingers* we recognise the division of operation, yet still a sort of unity. Behold that grace! the Apostle saith, *To one is given by the Spirit the* 1 Cor. 12, 8. &c. *word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another different kinds of tongues; to another prophecy; to another discerning of spirits: but all these worketh that one and the self-same Spirit, dividing to every man severally as He will. To one, this; to another, that; there are diversities of operations; all these worketh one and the self-same Spirit;*

PSALM CXLIV. there is the root of unity. With these *fingers* then the Body of Christ fighteth, going forth to *war*, going forth to *battle*.

4. Now to mention the various kinds of battles and wars is, perhaps, a long task, and to wage them more easy than to explain them. We have one warfare which the Apostle Eph. 6, 13. recordeth; *we wrestle not against flesh and blood*, that is, with men, at whose hands we seem to suffer annoyance; not against those do we fight, *but against principalities, and powers, and rulers of the world*. And, lest we should understand by the world the earth and sky, he shewed what he meant: *of this darkness*, he saith: *the world*, that is, not which was made by Him, for *the world was made by Him*, but the world which knew Him not, for *the world knew Him not*. This darkness is not in nature, but in will. For the soul of itself shineth not; for humbly and truly doth the Ps. 18, 28. Psalmist sing, *Thou, Lord, shalt light my candle; my God, enlighten my darkness*. And, Ps. 36, 9. *with Thee is the Fountain of Life: in Thy Light shall we see light*: not in our light, 1 lumina but in Thy Light. For our eyes too are called lights¹, and yet, if light from without be wanting, even though they be sound and open, they will remain in darkness. So then we wage war against the rulers of this darkness, the rulers, that is, of unbelievers, the devil and his angels, the wielders of that sword, wherewith the devil fighteth against the faithful. But just as, when Goliath has fallen, his sword is drawn, that his head may be cut off with his own sword; so, when the unbelievers believe, it is said to them, Eph. 5, 8. *were sometime darkness, but now are ye light in the Lord*. Ye have fought in the hand of Goliath; now in the Hand of the Lord cut off the head of Goliath.

5. This is one battle: another each one hath in himself. This sort of warfare was just now read out of the Apostolic Gal. 5, 17. Epistle: *The flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot do the things that ye would*. This also is a grievous warfare, and, what is more distressing, inward. And in this warfare each one who is victorious, will forthwith conquer enemies whom he doth not see. For the devil and his angels tempt not, save the fleshly part which ruleth in thee. For how do we conquer

those enemies whom we see not, save because we do perceive the motions of our flesh within? With the battling with these we strike down those. Avarice ruleth in the love of money; to the avarice that ruleth within thee, the devil from without proposeth gain by means of deceit. For often thou attainest not to gain, unless thou art guilty of deceit. He then from without setteth that before thy avarice, which within thou hast not conquered, thou hast not tamed, thou hast not subjected to thee; he setteth before it, as an evil master of the games before his wrestler, deceit and gain, a work and a reward: 'Do the one, and take the other.' But if thou tramplest upon avarice; if that rule thee not within, which thou perceiving conquerest, (for the devil lying in wait for thee thou perceivest not,) if then thou hast overcome avarice, thou observest Another setting before thee a work and a reward. What did the other propose? Deceit and gain. What doth this one propose? Innocence and a crown. 'Do, and take,' saith both the one and the other. Now if thou, battling within, art not conquered by avarice, but the conqueror of avarice, thou observest the one, conquerest the other. For thou discernest, both, and sayest, 'On the one side I see a work and a reward, on the other a bait and a hook.' For thou sayest nothing within thyself, which doth not concern thyself. For through sin art thou divided against thyself. Thou hast within thee the stock of concupiscence which transmitteth¹. Thou hast in thee¹ ^{tra-} wherewith to fight. Thou hast what to overcome. But thou ^{ducem} hast also Whom to invoke, to aid thee in thy fight, and crown thee when victor, even Him Who made thee when thou wast not.

6. Thou sayest, 'How shall I conquer?' Behold, the Apostle himself setteth it forth as a most difficult battle; and how toilsome, or, it may be, impossible, it is, if I understand not, he himself sheweth. *The flesh*, he saith, *lusteth against* Gal. 5, *the spirit, and the spirit against the flesh, so that ye cannot* 17. *do the things that ye would.* How dost thou bid me conquer, when he saith, *so that ye cannot do the things that ye would?* Askest thou how? Mark the grace of the shepherd's vessel; put the stone from the river in the receptacle of milk. Behold I too say to thee, yea rather

PSALM
CXLIV.

the Truth itself saith to thee, Certainly thou doest not what thou wishest, while the flesh fighteth against thy spirit. If for this battle thou reliest on thyself, thou hast need to

Ps. 81,
1.

be warned, lest thou have heard in vain, *Sing unto God our Helper*. For if by thyself thou couldest fulfil all, thou wouldest have no need of an Helper. Again, if thou thyself of thine own will didst nothing, he would not be called an Helper, for an helper helpeth one who doeth somewhat. Finally, when he had said, *The flesh lusteth against the spirit and the spirit against the flesh, so that ye cannot do the things that ye would*, and had set thee before thyself, as failing in thyself, he forthwith sent thee to an Helper:

Gal. 5,
18.

but if ye be led by the Spirit, ye are no longer under the Law. For he who is under the Law, fulfilleth not the Law, but is oppressed by the Law, as David was under his armour. If then thou art led by the Spirit, see Who will help thee, that thou mayest fulfil what thou wilt. Thy Helper, thy Champion, thy Hope, *Who teacheth thine hands for battle, and thy fingers for war*. For the works of the flesh, saith he, are manifest, which are these: fornication, uncleanness, idolatry, sensuality, witchcraft, contentions, quarrels, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God. For one thing thou hast need of when thou fightest; another, when thou conquerest; another, when thou hast peace and rest. Listen while I illustrate this by a few examples. Some gain is suggested to thee: it delighteth thee: it involveth deceit, but it is a great gain: it delighteth thee, yet thou consentest not: here is the battle: still it is urged on thee, still it is pressed on thee: still thou deliberatest: he then who fighteth is in danger. We have seen the battle, let us see the other matters. He hath despised justice, so as to commit deceit; he is conquered: he hath despised gain, to obey righteousness; he hath conquered. In these three, I grieve for the conquered, I fear for the combatant, I rejoice with the conqueror. But even he who hath conquered, hath he altogether achieved in himself that money tempt him not at all, that it excite in him no delight, however easy of conquest, however con-

ib. 19,
&c.

We must be subject to God, that our flesh may be subject to us. 301

temptible, however it be one that he not only doth not consent to, but doth not even deign to fight with? Yet there is in him some slight irritation of delight. That irritation and that enemy now neither fight nor reign: yet they are there, and tarry as it were in the mortal flesh, which shall not be the case hereafter. For the whole shall be led in triumph, but hereafter: now *the body is dead because of sin*: (and therefore in that body sin is, though sin reigneth not:) *but the Spirit is life, because of righteousness*. But if He that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, through His Spirit, which dwelleth in you. Then shall there be no longer ought to irritate or to fight: all shall yield in peace: for no longer do two contrary natures fight against one another, but they are as husband and wife in a house. If they disagree, there is trouble, irksome and perilous: if the husband be conquered, and the wife rule, that is a perverse peace: if the wife submit, and the husband rule, that is a right peace: yet is she not another substance of another nature, for out of man was woman made, for her husband. Thy flesh is thy wife, thy handmaid: lay on her what thou wilt, thou must needs subject her; and if thou fightest, fight that she may benefit thee. For this is expedient, that the lower be subjected to the higher; that he too who wisheth what is lower than himself to be subjected to himself, may himself be subjected to Him that is higher than himself. Observe order, seek peace. Do thou be subject to God, thy flesh to thee. What more righteous, what more beautiful? Thou to Him that is greater, he that is less to thee: obey thou Him that made thee, that that may obey thee which was made for thee. For we know not nor commend this order, 'Thy flesh to thee, and thou to God,' but, 'thou to God, and thy flesh to thee.' But if thou despisest 'Thou to God,' never wilt thou bring about 'Thy flesh to thee.' Thou that obeyest not God shall be tormented by a slave. If thou dost not first submit to God that thy flesh may then submit to thee, wilt thou be able to say these words, *Blessed be the Lord my God, Who teacheth my hands for battle, my fingers for war?* Thou wishest to fight without instruction;

VER.
1.

Rom. 8,
10.

PSALM CXLIV. thou wilt be conquered and condemned. First then submit thyself to God, then, with Him to teach thee and aid thee, fight, and say, *Who teacheth my hands for battle, and my fingers for war.*

7. And when thou battlest, because while thou battlest thou art in danger, say what followeth when thou art set in the peril of battle. *My Mercy.* I shall not then be conquered. What is this, *My Mercy?* Does it mean, 'Thou shewest mercy to me, and in me manifestest Thyself merciful,' or, 'Thou hast given to me that I too myself should be merciful?' For by nothing is our enemy so conquered, as when we are merciful. He is ever preparing accusations for our judgment, and he cannot bring false charges against us, because He is not one before Whom he can bring them. For if he had to do with us before a man as judge, he might deceive him by lies, and overwhelm us by false accusations; but because we have to plead with him before a Judge, Who cannot be deceived, therefore he aimeth to lead us astray to sin, that he may have true charges to bring against us. And when it happeneth that human frailty yieldeth to his deceits, let the work of humility follow in confession, let it be exercised in works of mercy and kindness. All is blotted out, when with true heart and full confidence we say to Him Who seeth, *Forgive us, as we also forgive.* Say with thy whole heart, say with entire confidence, say without anxiety, *Forgive us, as we also forgive:* or forgive not, if we forgive not. For although thou sayest not, 'Forgive not, if we forgive not,' certainly He forgiveth not, if we do not forgive. For He will not be a false Promiser, that thou mayest be an unpunished sinner. Wilt thou, saith He, that I forgive? Do thou forgive. There is another work of mercy: Wilt thou that I give? Do thou give. They are both set down in one place in the Gospel, *Forgive, and it shall be forgiven to you: give, and it shall be given.* Somewhat, saith He, I have against thee; somewhat hast thou against another: forgive, and I forgive. Somewhat thou seekest from Me; somewhat another seeketh from thee: give, and I give. And what forgiveth, what giveth? is it not charity? And whence is charity, save *by the Holy Ghost, Which is given unto us.* If then by works of mercy

Matt. 6,
12.

Luke 6,
37. 38.

our enemy is conquered, and we could not have works of ^{VER. 1. 2.} mercy unless we had charity, and charity we could have none unless we received it by the Holy Ghost; He then *teacheth our hands for battle, and our fingers for war:* to Him rightly do we say, *My Mercy*, from whom we have also that we are merciful: *for he shall have judgment* ^{James 2, 13.} *without mercy, that hath shewed no mercy.*

8. Think ye that works of mercy are of small importance? I will say somewhat about them too. Regard first that sentence taken out of Holy Scripture, which I have just reminded you of, *he shall have judgment without mercy, who hath shewed no mercy.* Without mercy shall he be judged, who hath not shewed mercy before he be judged. What then? what followeth? *But mercy rejoiceth over judgment.* What is this, brethren? what is, *mercy rejoiceth over judgment?* Mercy is set above judgment: on whomsoever shall be found works of mercy, though he have, it may be, what in judgment may be punished, yet by the stream of mercy the fire of sin is quenched. For *mercy rejoiceth over judgment.* What then? when God helpeth such, when He freeth them, when He pardoneth them, is He unjust? God forbid. Here too He is just. Mercy taketh not away justice from Him, nor justice, mercy. See whether He is not just: *Forgive, and I forgive: give, and I give.* See if He is not just: *with what measure ye mete, it* ^{Matt. 7, 2.} *shall be meted to you again.* For thus far is it, *with what measure;* for the measure is not of the same kind: but thus far is it the same measure, *Forgive, and I forgive.* Thou hast with thee the measure of giving pardon; thou shalt find with Me the measure of receiving pardon: thou hast with thee the measure of giving what thou hast; thou shalt find with Me the measure of receiving what thou hast not.

9. *My Mercy and my Refuge, my Upholder and my* ^{ver. 2.} *Deliverer.* Much toileth this combatant, having his flesh lusting against his spirit. Keep what thou hast. Then shalt thou have in full what thou wishest, when *death shall* ^{1 Cor. 15, 54.} *have been swallowed up in victory;* when this mortal body has been raised, and is changed into the condition of the angels, and rises aloft to a heavenly quality. *The dead in* ^{1 Thess. 4, 16, 17.} *Christ, saith he, shall rise first; then we that are alive and*

PSALM CXLIV. *remain, when the Lord cometh, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Then shall death be swallowed up in victory. O death, where is thy strife? where, O death, is thy sting? For there will not be left, either in the mind or in the body, ought to rebel against the love of God. Then will be full victory, full peace. Of this*

Ps. 34, 11. 12. *it is said to us while battling, Come, ye children, and hearken unto me; I will teach you the fear of the Lord. Ye are in battle, ye are contending in strife, and yet ye seek some sort of rest. What man is he that lusteth to live, and would fain see good days? Who is there who doth not say, 'I do?' There is life, there are good days, where nought lusteth against the spirit, where it is not said, 'Fight,' but, 'Rejoice.' But who is he that lusteth for these days? Every man certainly saith, 'I do.' Hear what followeth. I see that thou art toiling, I see that thou art engaged in battle, and in danger; hear what followeth; He is teaching thy hands for*

Ib. 13, 4. *battle, and thy fingers for war. Keep thy tongue from evil, and thy lips that they speak no guile: depart from evil, and do good. For how wilt thou be able to do good, unless thou first depart from evil? What good to ask thee to clothe, when as yet thou strippest? What good to ask thee to give, when as yet thou plunderest? Depart from evil, and do good: let not the poor first weep under thee, that the poor may rejoice through thee. Depart from evil, and do good. For what reward, since now thou art fighting? Seek peace, and ensue it. Learn and say, My Mercy and my Refuge, mine Upholder and my Deliverer, my Protector: mine Upholder, lest I fall; my Deliverer, lest I stick; my Protector, lest I be stricken. In all these things, in all my toil, in all my battles, in all my difficulties, in Him have I hoped, Who subdueth my people under me. Behold, our Head speaketh together with us.*

ver. 3. 10. *Lord, what is man, that Thou hast become known unto him? All is included in that Thou hast become known unto him. What is man, that Thou hast become known unto him; or the son of man, that Thou valuest him? Thou*

* Contentio. The old Version must have translated the Greek word *νίκος*, as if it were *νείκος*.

valuest him, that is, Thou makest him of such importance, VER. 3. 4. Thou countest him of such price, Thou knowest under what Thou placest him, over what Thou placest him. For valuing is considering the price of a thing. How greatly did He value man, Who for him shed the blood of His only-begotten Son! *What is man, that Thou hast become known unto him?* To whom hast Thou become known? Who art Thou, that hast become known? *What is the son of man, that Thou valuest him?* that Thou countest him of so great price, that Thou valuest him at so much, that Thou shewest him to be somewhat precious? For God valueth not man in the same way as one man valueth another: he, when he findeth a slave for sale, giveth a higher price for a horse than for a man. Consider how greatly He valued thee, that thou mayest be able to say, *If God be for us, who* Rom. 8, 31. 32. *can be against us?* And how greatly did He value thee, *Who spared not His own Son, but gave Him up for us all? How shall He not also with Him freely give us all things?* He Who giveth this food to the combatant, what keepeth He in store for the conqueror? *I am, saith He, the living* John 6, *Bread, Who came down from heaven.* This is the Food of ^{41.} combatants, brought from the granaries of heaven, wherewith the angels are fed; for *man did eat angels' food.* But Ps. 78, after this warfare and food, what keepeth He in store? what ^{25.} will He give to the conquerors, save what is said in another Psalm: *One thing have I desired of the Lord, which I will* Ps. 27, 4. *require; that I may dwell in the house of the Lord all the days of my life, and that I may be protected, His temple.* *What is man, that Thou hast made Thyself known unto him; or the son of man, that Thou valuest him?*

11. *Man is made like unto vanity:* and yet *Thou hast* ver. 4. *made Thyself known unto him, and valuest him.* *Man is made like unto vanity:* what vanity? Time, which passeth on, and floweth by. For this *vanity* is said in comparison of the Truth, which ever abideth, and never faileth: for it too is a work of His Hand, in its degree. *For, as it* Eccles. 16, 29. *is written, God filled the earth with His good things.* What *is, His?* That accord with Him. But all these things, being earthly, fleeting, transitory, if they be compared to that Truth, where it is said, *I Am That I Am*, all this which Exod. 3,

- PSALM CXLV.** passeth away is called *vanity*. For through time it vanisheth, like smoke into the air. And why should I say more than that which the Apostle James said, willing to bring down proud men to humility, *What is, saith he, your life? It is even a vapour, which appeareth for a little time, and then vanisheth away.* Therefore *man is made like unto vanity.* By sinning is he *made like unto vanity.* For when he was first created, he was made like unto the Truth: but because he sinned, because he received his deserts, he was made like unto vanity. For *on account of iniquity Thou hast chastened man*, saith he in another Psalm, *and hast made his life to waste away, even as a spider.* Therefore saith he this also, *Man is made like unto vanity.* What saith he there? *Behold, Thou hast made my days old.* What saith he here? *His days pass away like a shadow.* Let man take heed to himself in the days of his shadow, that he do somewhat worthy of the light he longeth for; and since he is in the shadow of night, let him seek the day. For the day of this vanity to a man that knoweth it is a day of tribulation; whether the world harm us with any inconvenience and vexation, or whether it smile on us, all is to be feared and groaned over; for *the life of man upon earth is temptation:* whence it is said, *All the day long did I walk saddened.* We have need of consolations; and whatever God sheweth us now, when He sheweth it in happiness, is not the joy of the blessed, but the consolation of the wretched. Let man then, I say, do somewhat worthy of the light he longeth for in these days of his shadow, and let him seek God in the night; as it is written, *In the day of my tribulation I sought God, with my hands in the night before Him, and I have not been deceived.* What doth he call *the day of tribulation*, save what he calleth also *night.* *With my hands in the night before Him.* As yet we are in the night, and we watch by the lamp of prophecy. Something is promised us, which as yet we wait for: but what saith the Apostle Peter? *We have a more sure word of prophecy, to which ye do well that ye take heed, as unto a light shining in a dark place, till the day dawn, and the day star arise in your hearts.* That is the day; there is our reward. *In the morning Thou shalt hear my voice: in the morning I will stand by Thee,*

and gaze on Thee. Work then, though it be in the night, ^{VER.} with thine hands, that is, by good works seek God, before ^{4—7.} the day come which shall gladden thee, lest the day come which shall sadden thee. For see how safely thou workest, who art not left by Him Whom thou seekest; *with my hands*, saith he, *I sought the Lord in the night before Him.* *That thy Father Which seeth in secret may reward thee* ^{Matt. 6,} *openly*; therefore, *before Him.* Have within thee mercy, ^{4.} charity, lest thou do ought as with the desire of pleasing men: *with my hands*, with my works: *in the shade*, in this life: where He seeth, not where I strive to please men. And what followeth? *And I have not been deceived. Man is made like unto vanity; his days pass away like a shadow: and yet Thou hast made Thyself known unto him, and valuest him.*

12. *Lord, bow Thy heavens, and come down: touch the* ^{ver. 5.} *mountains, and they shall smoke. Flash Thy lightning,* ^{ver. 6.} *and Thou shalt scatter them; send forth Thine arrows, and Thou shalt confound them. Send forth Thy Hand from* ^{ver. 7.} *above, and deliver me, and draw me out of many waters.* The Body of Christ, the humble David, full of grace, relying on God, fighting in this world, calleth for the help of God. *Bow Thy heavens, and come down.* What are *heavens bowed down*? Apostles humbled. For those ^{Ps. 19,} *heavens declare the glory of God*; and of these heavens ^{1. 3. 4.} declaring the glory of God it is presently said, *There is neither speech nor language, but their voices are heard among them: their sound is gone out into all the earth, and their words unto the end of the world.* When then these heavens sent forth their voices through all lands, and did wonderful things, while the Lord flashed and thundered from them by miracles and commandments, the gods were thought to have come down from heaven to men. For certain of the Gentiles, thinking this, desired even to sacrifice to them. Then they, seeing that an honour not their due was being paid to them, and being alarmed and protesting, and correcting those who made so great a mistake, to shew them how their minds were troubled at it, rent their garments, and said, *Why do ye this? we also* ^{Acts 14,} *are men of like passions with you.* And they began after ^{15.} these words to commend to them the excellence of our

PSALM Lord Jesus Christ, humbling themselves, that God might
 CXLIIV. be commended; because *the heavens were bowed*, that God might come down. *Bow then Thy heavens, and come down.* It is done. *Touch the mountains, and they shall smoke:* the proud mountains, the earthly up-liftings, the swelling grandeurs: *touch*, saith he, *touch those mountains*, give of Thy Grace to those mountains: *and they shall smoke*, for they shall confess their sins. The smoke of sinners confessing shall draw forth also the tears of the proud when humbled. *Touch the mountains, and they shall smoke.* So long as they are not touched, they seem to themselves great: they are now about to say, *Great art Thou, O Lord:* the mountains also are about to say, *Thou only art the Most Highest over all the earth.*

Ps. 48,
 1.
 Ps. 83,
 18.

Ps. 2, 2. 13. But there are some that conspire, that *gather themselves together against the Lord, and against His Christ.* They have come together, they have conspired. *Flash forth Thy lightnings, and Thou shalt scatter them.* Abound with Thy miracles, and their conspiracy shall be broken. *Flash forth Thy lightnings, and Thou shalt scatter them.* Now, frightened by Thy miracles, they shall not dare ought against Thee, and at Thy miracles they shall be alarmed and hesitate. Who is He, Who can do such great things? Who is He, Who is thus exalted, Whose Name so mightily prevaiileth? When they say, Who is He? they are about to believe, Thou hast flashed with Thy miracles, and scattered their evil conspiracy. *Send forth Thine arrows, and Thou shalt confound them.* Let the sharp arrows of the *Mighty One*, even Thy commandments, Thy words, strike their heart. *Send forth Thine arrows, and Thou shalt confound them.* Let the unsound be wounded, that, being well wounded, they may be made sound; and let them say, being set now in the Church, in the Body of Christ, let Cant. 2, them say with the Church, *I am wounded with Love.* Send
 5.
 LXX. forth Thine arrows, and Thou shalt confound them.

14. *Send forth Thine Hand from on high.* What afterward? What in the end? How conquereth the Body of Christ? By heavenly aid. *For the Lord Himself shall come with the voice of the Archangel, and with the trump of God shall He descend from heaven, Himself the Saviour of the*

1 Thess.
 4, 16.

body, the Hand of God. *Send forth Thy Hand from above, and deliver me, and snatch me out of many waters.* ^{VER. 8. 9.} What is, *out of many waters?* From many peoples. What peoples? Aliens, unbelievers, whether assailing us from without, or laying snares within. Take me out of many waters, in which Thou didst discipline me, in which Thou didst roll me, to free me from my filth. This is the *water* ^{Numb. 20, 13.} *of contradiction. Deliver me, and snatch me from many waters.*

15. Let us hear now about these many waters, from which God shall deliver the Body of His Christ, from which God shall deliver the humility of David. What is, *out of many waters?* What hast thou said, lest *waters* should be understood in any other sense? Hear what I have said. *From the hand of strange children.* Hear, brethren, among whom we are, among whom we live, from whom we long to be delivered. *Whose mouth hath spoken vanity.* All of you ^{ver. 8.} to-day, if ye had not gathered yourselves together to these divine shows¹ of the word of God, and were not at this hour ^{Spectacula} engaged in them, how great vanities would ye be hearing! *whose mouth hath spoken vanity:* when, in short, would they, speaking vanity, hear you speaking vanity? *Whose mouth hath spoken vanity, and their right hand is a right hand of iniquity.*

16. What doest thou among them with thy pastoral scrip with five stones in it? Say it to me in another form: that same law which thou hast signified by five stones, signify in some other way also. *I will sing a new song unto Thee,* ^{ver. 9.} *O God.* A new song is of grace; a new song is of the new man; a new song is of the New Testament. But lest thou shouldest think that grace departeth from the law, whereas rather by grace the law is fulfilled, *upon a psaltery of ten strings will I sing unto Thee. Upon a psaltery of ten strings,* upon the law of ten commandments: therein may I sing to Thee; therein may I rejoice to Thee; therein may I sing to Thee a new song; for, *Love is the fulfilling of the law.* ^{Rom. 13, 10.} But they who have not love may carry the psaltery, sing they cannot. I therefore, saith he, in the midst of the *waters of contradiction will sing to Thee a new song,* and never shall the *waters of contradiction* cause, by their din, my

PSALM psalterly to be silent. *On a psalterly of ten strings will*
 CXLIV. *I sing unto Thee.*

ver. 10. 17. *Who giveth salvation to kings, when the mountains now are smoking. Who redeemeth David His servant. Ye know who David is; be yourselves David. Whence redeemeth He David His servant? Whence redeemeth He Christ? Whence redeemeth He the Body of Christ? From the sword of ill intent deliver me. From the sword is not sufficient, he addeth, of ill intent. Without doubt there is a sword of good intent. What is the sword of good intent? That whereof the Lord saith, I came not to send peace on earth, but a sword. For He was about to separate believers from unbelievers, sons from parents, and to sever all other ties, while the sword cut off what was diseased, but healed the members of Christ. Of good intent then is the sword twice sharpened, powerful with both edges, the Old and New Testaments, with the narration of the past and the promise of the future. That then is the sword of good intent: but the other is of ill intent, wherewith they talk vanity, for that is of good intent, wherewith God speaketh verity. Therefore from the sword of ill intent*
 Mat. 10, 34. *deliver me. For truly the sons of men have teeth which are spears and arrows, and their tongue is a sharp sword. From this sword of ill intent deliver me. What he hath now called a sword, the same he called above many waters. Take me out of many waters. The same which I called many waters, I now call a sword of ill intent. Finally, when he had said, out of many waters, he went on to say, from the hand of strange children, whose mouth hath spoken vanity. And that thou mightest know that the same are spoken of, when here too he had said, Deliver me from the sword of ill intent, he went on to say, And take me out of the hand of strange children, whose mouth hath spoken vanity: just as before. And that which followeth, their right hand is a right hand of iniquity, the same he had set down before also, when he called them many waters. For lest thou shouldest think that the many waters were good waters, he explained them by the sword of ill intent. Now then let him explain what he meant by, whose mouth hath spoken vanity, and their right hand is a right hand*
 Ps. 57, 4.

of iniquity. What vanity hath their mouth spoken? and how is their right hand a right hand of iniquity? VER.
12—14.

18. *Whose sons are like young vines firmly planted in their youth.* He wisheth to recount their happiness. Observe, ye sons of light, sons of peace: observe, ye sons of the Church, members of Christ; observe whom he calleth *strangers*, whom he calleth *strange children*, whom he calleth *waters of contradiction*, whom he calleth a *sword of ill intent*. Observe, I beseech you, for among them ye are in peril, among their tongues ye fight against the desires of your flesh, among their tongues, set in the hand of the devil wherewith he fighteth, ye have to *wrestle, not against flesh and blood, but against principalities and powers, against the rulers of this world, of this darkness*, that is, of the wicked. Observe, that ye may discern yourselves, that ye may not think that to be true felicity, which men either weak, or of ill intent, desire for themselves. Behold, brethren, surely he hath called them *strange children*, surely he hath called them *many waters*, surely he hath called them a *sword of ill intent*. Behold the vanity which they speak, and beware lest ye speak the same; beware lest in speaking the same, ye imitate them. *Whose mouth hath spoken vanity, and their right hand is a right hand of iniquity.* What vanity hath their mouth spoken, and how is their right hand a right hand of iniquity? *Whose sons are as young vines firmly planted in their youth, their daughters are fitted and adorned after the similitude of a temple: their garners are full, bursting out from one store to another: their sheep are fruitful, multiplying in their streets: their oxen are fat: their hedge is not broken down, nor their road, nor is there crying in their streets.* Is not this then happiness? I ask the sons of the kingdom of heaven, I ask the offspring of everlasting resurrection, I ask the body of Christ, the members of Christ, the temple of God. Is not this then happiness, to have sons safe, daughters beautiful, garners full, cattle abundant, no downfall, I say not of a wall, but not even of a hedge, no tumult and clamour in the streets, but quiet, peace, abundance, plenty of all things in their houses and in their cities? Is not this then happiness? or ought the righteous to shun

PSALM it? or findest thou not the house of the righteous too
CX LIV. abounding with all these things, full of this happiness?

Did not Abraham's house abound with gold, silver, children, servants, cattle? Did not the holy patriarch Jacob, when he fled from the face of his brother Esau into Macedonia, after enriching himself as a servant, return, and give thanks to the Lord his God, because with his rod he had crossed the river, returned with such abundance of flocks and children? What say we? is not this happiness? Be it so, still it is on the left hand. What is, on the left hand? Temporal, mortal, bodily. I desire not that thou shun it, but that thou think it not to be on the right hand. For they were not therefore wicked, therefore vain, because they had this abundance, but because what ought to have been on the left hand they set on the right. Therefore too *their right hand is a right hand of iniquity; therefore their mouth hath spoken vanity*, because they set that on their right hand which ought to have been on the left. For what ought they to have set on the right hand? God, eternity,

Ps. 102, the years of God which fail not, whereof is said, *and Thy years shall not fail*. There should be the right hand, there should be our longing. Let us use the left for the time, let

Ps. 62, us long for the right for eternity. *If riches increase, set not your heart upon them*. For if, when riches increase, ye set your heart upon them, ye will make what is left, to be right. Amend yourselves, acknowledge Wisdom embracing you, to

Cant. 2, Whom it is said, *His left hand shall be under my head, and His right hand shall embrace me*. Behold the holy song of love, behold the song of songs, of the heavenly marriage of Christ and His Church. What saith the bride of the Bridegroom? *His left hand shall be under my head, and His right hand shall embrace me*. The left under the head, and the right above the head. For when one embraceth from above, his arm is above the head, but his left hand under the head. *His left hand*, saith he, *under my head*. For He will not desert me in times of need: but yet His left hand will be under my head, it will not be put above my head, but will be beneath my head, that His right hand may embrace me, promising eternal life. For so is His left hand under my head, if His right hand be above my head, and

that is fulfilled which was written to Timothy, *having the promise of the life which now is, and of that which is to come.* Having the promise, he saith, of the present and of the future life. What in the present? *His left hand under my head.* What in the future? *His right hand shall embrace me.* Do ye seek what is needful for the present time? *Seek ye first the kingdom of God,* that is, the right hand, *and all these things shall be added unto you.* Ye shall have here, saith He, both riches and glory, and in the world to come everlasting life: both with the left hand I will support you while weak, and with the right I will crown you when perfected. Or did perhaps the Apostles, when they left their all, or distributed what they had to the poor, remain without riches in this world? Where then is that promise of the left hand, *he shall receive sevenfold in this world?* He promised to multiply them. And, in truth, what can be wanting to the man of God? If any one perchance be an unbeliever, he hath but one house, or at all events a few; *the whole world of riches are the faithful man's.* Behold His left hand full under his head: *he shall receive sevenfold in this world.* Behold His right hand embracing him: *and in the world to come life everlasting.* Rightly is it said in another place too of Wisdom herself, *in her right hand is length of days, and in her left hand riches and honour.*

19. Whence then speak they vainly? wherefore hath their mouth spoken vanity? Because *their right hand is a right hand of iniquity.* I blame them not because *their sons were as young vines firmly planted in their youth,* nor because *their daughters were adorned after the similitude of the temple,* nor because they had every thing else in abundance, and because earthly peace was theirs. But why do I blame them? *They have called the people blessed who have these things.* O men that speak vanity! *They have called the people blessed who have these things.* They have lost the true right hand, wicked and perverse, they have put on the benefits of God inversely. O wicked ones, O speakers of vanity, O strange children! *They have called the people blessed who have these things.* What was on the left hand, they have set on the right. *They have called the*

PSALM CXLIV. *people blessed who have these things.* What dost thou, David? What dost thou, Body of Christ? What do ye, members of Christ? What do ye, not strange children, but children of God? Since the speakers of vanity, the strange children, *have called the people blessed who have these things*, what say ye? *Blessed is the people whose Lord is their God.* Have then the left hand, but on the left; long for the right, that ye may be set on the right. They had the left, on the left, before whom *He hungered, and they gave Him to eat; He was thirsty, and they gave Him drink; He was a stranger, and they took Him in; He was naked, and they clothed Him.* All this they took from the left, and transferred to the works of the right, that they might be set on the right. So then the speakers of vanity, the strange children, *called the people blessed who have these things*: say ye with us, *Blessed is the people, whose Lord is their God.*

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Sermon to the People.

1. WE have longed to praise the Lord with you; and since He has deigned to grant us this, in order that the praise which we give Him may be in due order, that it may not by any excess offend Him Whom it praiseth, it is better for us to seek the path of praise in the Scripture of God, that we turn not aside from the way, either to the right hand or to the left. For I venture to say to you, beloved, God hath praised Himself, that He might be properly praised by man: and because He hath deigned to praise Himself, therefore hath man found how to praise Him.
2. **Prov.27.** For it cannot be said to God, as it is to man, *let not thine own mouth praise thee.* For for man to praise himself is arrogance; for God to praise Himself is mercy. It is good for us to love whom we praise: by praising one that is good, we are ourselves made better. So, since He knoweth that this is for our good, in order that we might love Him, by praising Himself, He maketh Himself lovely; and herein He endeavoureth to benefit us, in that He maketh Himself lovely. He exhorteth then our heart to praise Him, and He hath filled His servants with His Spirit, that they might

praise Him. And since His Spirit in His servants praiseth Him, what doeth He but praise Himself? So then this Psalm beginneth thus: VER.
1. 2.

2. *I will exalt Thee, my God, my King; and I will bless Thy Name for the age, and age upon age.* Ye see that the praise of God is here begun, and this praise is carried on even to the end of the Psalm. Finally, the title is, *Praise, to David himself.* Praise to Christ Himself. And since He is called David, Who came to us of the seed of David, yet He was our King, ruling us, and bringing us into His kingdom, therefore *Praise to David himself* is understood to mean, Praise to Christ Himself. Christ according to the flesh is David, because He is the Son of David: but according to His Divine Nature He is the Creator of David, and Lord of David. Finally, the Apostle too, when he would pay honour to the former people of God, out of whom both the Apostles themselves, beloved, and many of the first Churches came, doing in many thousands of men, what just now in the Gospel one rich man heard, and went away sorrowful, that is, selling all that they had, and distributing to the poor, and seeking perfection in the Lord;—when he would praise, I say, that former people, he thus saith, *Whose are the fathers, and of whom as pertaining to the flesh Christ came, Who is over all, God blessed for ever.* Rom. 9.
5. So because Christ is of them, as pertaining to the flesh, therefore is He David: but because He *is over all, God blessed for ever*, therefore, *I will exalt Thee*, saith he, *my God, my King; and I will bless Thy Name for the age, and for age upon age.* Perhaps *for the age* meaneth here, *for age upon age*, for ever. Now then begin to praise, if thou intendest to praise for ever. He who will not praise in this transitory age, will be silent when *age upon age* has come. Accordingly in the following verses he hath said nearly this.

3. But lest any one should in any otherwise also understand what he saith, *I will praise Thy Name for the age*, and should seek another age, wherein to praise, he saith, *Every day will I bless Thee.* Praise then and bless the Lord thy God every day, that when single days have passed, and there has come one day without end, thou mayest go from praise to praise, as *from strength to strength.* VER. 2.
Every Ps. 84, 7.

PSALM CXLV. *day*, he saith, *I will bless Thee*: no day shall pass by, wherein I bless Thee not. And it is no wonder, if in thy day of joy thou bless the Lord. What if perchance some day of sorrow hath dawned on thee, as is natural in the circumstances of our mortal nature, as there is abundance of offences, as temptations are multiplied; what, if something sad befall thee, a man; wilt thou cease to praise God? wilt thou cease to bless thy Creator? If thou cease, thou hast lied in saying, *every day will I bless Thee, O Lord*. But if thou cease not, although it seem to thee to be ill with thee in the day of thy sorrow, yet in thy God it shall be well with thee. For there are cases where it is well with thee, even when it is ill with thee. For if in any evil it is ill with thee, without doubt in any good it is well with thee. And

Luke 18, 19. what so good as thy God, of Whom it is said, *None is good save One, that is, God*. For how safe it is to praise thus, and how safe for it to be well with thee thus, thou mayest learn from the very nature of good. For if thou rejoicest at a good which accrueth to thee one day, perchance another day this good whereat thou rejoicest passeth away. 'It has been well with me, I have spent a good day;' because perhaps gain has come to thee, or thou hast received an invitation, or sat long at a feast. Thou rejoicest, because thou hast sat long at a feast: another day grieveth thee, because thou hast not had to blush. However, at whatever good of this sort thou rejoicest, at all events it is fleeting. But if thou rejoicest in the Lord thy God, thou shalt hear

Ps. 37, 4. Scripture saying, *Delight thee in the Lord*. The more firmly shalt thou rejoice, the more sure He is in Whom thou shalt rejoice. For if thou rejoicest in money, thou fearest the thief; but if thou rejoicest in God, what fearest thou? Lest any take God from thee? None will take God from thee, if thou send Him not from thee. For God is not like the light which shineth in the heavens. We cannot approach to it whensoever we please, for it shineth not in every place. And through our weakness perhaps it cometh to pass, that in winter we delight to be in this light; but now in summer time ye see that we rather seek a spot where we shall not stand in the light. But when thou abidest in thy God, and delightest in the light of His truth, thou seekest not a spot

where thou mayest approach Him: but thy conscience ^{VER.} approacheth, thy conscience retreateth from Him. That ^{2.} which is said, *Approach to Him, and be enlightened*, is said ^{Ps.34,5.} to the soul, not to any carriage; it is said to the affections, not to the feet. And when thou abidest in Him, thou shalt suffer no heat. *For His Spirit shall breathe on thee, and under His wings thou shalt hope.*

4. Thou seest then that thou hast whereof to delight *every day*. For thy God will not leave thee, even though any thing befall thee. For how sad was that which befell the holy man Job: how sudden, how manifold ills! how was all in which he was thought to rejoice, not all in which he did rejoice, withdrawn when the devil assailed him! how did even his sons die! All that he was careful in preserving, perished; all they for whom he was preserving it, perished; yet He perished not, Who gave both the one and the other. And even his sons, though they perished in this world, shall be recognised and received back in the world to come. Yet had that man somewhat else wherein to rejoice; and in him was that true which we have just recited, *Every day will I bless Thee*: because then the day wherein all perished shone upon him sadly, did therefore the inward light in his heart fail? Nay, he stood in that light, and said, *The Lord gave, Job1,21. and the Lord hath taken away; as the Lord hath pleased, so hath it been done; blessed be the Name of the Lord.* He then praised every day, who even in the day of sorrow praised. It is a short lesson, that thou ever praise God, and with true, not false heart say, *I will bless the Lord at Ps.34,1. all times, His praise shall be ever in my mouth.* It is a short lesson: it is in fact to know that He giveth in mercy, when He giveth; that He taketh away in mercy, when He taketh away: not to believe that thou art abandoned by His mercy, Who either comforteth thee by giving lest thou fail, or punisheth thee when thou art uplifted, lest thou perish. Whether then in His gifts, or in His scourges, do thou praise. The praise of the scourger is the healing of the wound. *Every day*, saith he, *I will bless Thee.* My brethren, bless God: what ever happen, bless God. For it is He Who causeth that nothing happen which ye cannot bear. Therefore thou oughtest to be in fear when it is well

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with thee, and not so to prepare thyself as though thou shouldest never be tried. For if thou art never tried, thou art never proved. Is it not better to be tried and proved, than to be not tried and rejected? *And I will praise Thy Name for the age, and for age upon age.*

ver. 3.

5. *Great is the Lord, and very much to be praised.* How much was he about to say? what terms was he about to seek? How vast a conception hath he included in the one word, *very much*? Imagine what thou wilt, for how can that be imagined, which cannot be contained? *He is very much to be praised, and of His Greatness there is no end*; therefore said he *very much*, because, *of His Greatness there is no end*: lest perchance thou begin to wish to praise, and think that thou canst reach the end of His praises, Whose Greatness can have no end. Think not then that He, Whose Greatness has no end, can ever be enough praised by thee. Is it not then better that as He has no end, so neither should thy praise have end? His Greatness is without end; let thy praise also be without end. Of His Greatness what is said? *of His Greatness there is no end.* Of thy praise what? *I will praise Thy Name for the age, and age upon age.* Therefore, as *of His Greatness there is no end*, so of thy praise there shall be no end. For, not even when thou art dead in this flesh, shalt thou cease

Ps. 115,

17.

Eccelus.

17, 28.

John 11,

25.

Mat. 22,

32.

to praise the Lord. It is said indeed, *the dead shall not praise Thee, O Lord*; but it is they, of whom it is said, *from the dead, as from one that is not, confession perisheth*; not they of whom He saith, *he that believeth in Me, though he were dead, yet shall he live.* For *the God of Abraham, and of Isaac, and of Jacob, is not the God of the dead, but of the living.* For if thou shalt never be ought but His, thou shalt never be silent from His praise. Will it be possible for thee to fear, lest while thou livest here, thou mayest be His, and when thou art dead, not be His? Hear the Apostle Rom. 14, promising thee safely: *Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.* And whence is it, that thou art His, even when dead? Because He redeemed thee with the price of His blood, even by His death. How can He lose His servant, even when dead, Whose death

is thy price? Therefore when he hath said, *Whether we live or die, we are the Lord's*, that He might set forth the price <sup>VER.
4.</sup> too, he added, *for for this cause Christ died and rose again*, ^{Rom. 14,} 9. *that He might be Lord both of the dead and of the living.*

6. However, since of *His Greatness there is no end*, and whom we cannot contain, we ought to praise: (for if we can contain Him, there is an end of His Greatness; but if there be no end of His Greatness, some part of Him indeed we can contain, but God entirely we cannot contain;) let us, as failing in His Greatness, that we may be refreshed by His Goodness, look to His works, and by His works praise the Worker; by what He hath made, the Maker; by His creation, the Creator. Let us look at what He hath done here, what is well known to us, what is open to our eyes. For how great things besides has His boundless Goodness and illimitable Greatness made, which we do not know! When we lift the gaze of our eyes even to the heaven, and then recall it from sun, moon, and stars to the earth, and there is all this space where our sight can wander; beyond the heavens who can extend the eyesight of his mind, not to say of his flesh? So far then as His works are known to us, let us praise Him through His works. *For the invisible things of Him from Rom. 1, the creation of the world are clearly seen, being understood* ^{20.} *by the things which are made. Generation and generation ver. 4. shall praise Thy works.* Every generation shall praise Thy works. For perhaps every generation is meant by *generation and generation*. He did not mean to continue saying, *generation and generation*, till he had defined the number of all generations, but the repetition of the speaker led the mind of the thinker to infinity. Behold that generation which now is in the flesh, destined to pass from hence as it came, praiseth the works of God; and that for which it maketh way to succeed, will assuredly praise the works of God; and after that will be another, and unto the end of the world how many generations! This he meant when he said, *generation and generation shall praise Thy works*. Did he perchance mean to imply two generations by that repetition? For we are in this generation sons of God, we shall be in another generation sons of the Resurrection. Scripture hath called us *sons of the Resurrection*; the

PSALM CXLV. Resurrection itself it hath called Regeneration. *In the regeneration*, it saith, *when the Son of Man shall be seated*
Mat. 19, 28. *in His Majesty.* So also in another place: *For they shall*
Luke 20, 35. 36. *not marry, nor be given in marriage, for they are the sons of the Resurrection.* Therefore *generation and generation shall praise Thy works.* We praise the works of the Lord now, while we are in this mortal nature: and if we praised while we are fettered, how shall we praise when we are crowned? Therefore let us now in this generation observe these works of the Lord, in Whose praise it is said, *generation and generation shall praise Thy works*, since of Thy Greatness there is no end. It is lawful to gaze on Thy works, that Thou mayest be praised Who doest such works.

7. *And they shall tell out Thine excellence.* For neither shall they praise Thy works, save in order to *tell out Thine excellence.* Boys at school are set to praise, and all such things are set before them to be praised, as God hath wrought: a mortal is set to praise the sun, the sky, the earth; to come to even lesser things, to praise a rose, or a laurel; all these are works of God: they are set, they are undertaken, they are praised: the works are lauded, of the Worker they are silent. I desire in the works to praise the Creator: I love not a thankless praiser. Dost thou praise what He hath made, and art silent of Him Who made? In that which thou seest, what is it that thou praisest? The form, the usefulness, some virtue, some power in the things. If beauty delight thee, what is more beautiful than the Maker? If usefulness be praised, what more useful than He Who made all things? If excellence be praised, what more excellent than He by Whom all things were made; by Whom too all things when made are not left alone, but are ruled and guided? Not then as some, who though eloquent are mute, since they praise the creature, but forget the Creator; not thus doth *generation and generation* among Thy servants praise Thee, when it praiseth Thy works. But how doth it praise? *And they shall tell out Thine excellence.* In praising Thy works, they shall *tell out Thine excellence.* Those praisers, faithful men, holy and good, true praisers; not ungrateful for grace, whence they praise this and that of God's works, above or

below, in heaven or in earth, among those works of God ^{VER.} which they praise find themselves also, for they too are ^{5-7.} among the works of God. For He Who made all things, made us too among all things. Accordingly, if thou praisest the works of God, thou wilt have to praise thyself too, for thou too art a work of God. Where then is, *Let Prov.27, not thine own mouth praise thee?* Behold, a way is found ^{2.} whereby thou mayest praise thyself too, yet not be arrogant. Praise God in thee, not thyself: not because thou art what thou art, but because He made thee so; not because thou canst do any thing, but because He can do in thee and through thee. And by this means they shall praise Thee, *and tell out Thine excellence*; not theirs, but *Thine*. Learn then to praise: gazing on the works, admire the Maker; by giving thanks, not by claiming ought as thine. Praise Him, because He hath made, because He hath thus ordered, because He hath given such things.

8. Finally, see what followeth: *They shall tell out Thine* ^{1.5.6.7.} *excellence, saith he, and they shall speak of the magnificence of the glory of Thy Holiness, and shall record Thy wondrous deeds. And the excellence of Thy fearful works shall they speak of; and Thy greatness, they shall relate it. The remembrance of the abundance of Thy sweetness they shall pour forth*: none but Thine. See whether this man, meditating on Thy works, hath turned aside from the Worker to the work: see whether he hath sunk from Him Who made, to the things which He made. Of the things which He hath made, he hath made a step up to Him, not a descent from Him to them. For if thou love these more than Him, thou wilt not have Him. And what profit is it to thee to overflow with the works, if the Worker leave thee? Truly thou shouldest love them; but love Him more, and love them for His sake. *Tell out His excellence; speak of the magnificence of the glory of His Holiness; recount His wondrous works; tell of the excellence of His terrible deeds.* For He doth not hold out promises, without holding out threats also: if He held out no promises, there would be no encouragement; if He held out no threats, there would be no correction. They that praise Thee therefore shall *speak also of the excellence of Thy terrible deeds*; the excellence of that work of Thy hands which punisheth and administereth

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discipline, they shall speak of, they shall not be silent: for they shall not proclaim Thine everlasting kingdom, and be silent about Thine everlasting fire. For the praise of God, setting thee in the way, ought to shew thee both what thou shouldest love, and what thou shouldest fear; what thou shouldest seek, and what thou shouldest shun; what thou shouldest choose, and what thou shouldest avoid. The time of choice is now, the time of receiving will be hereafter. Let then the excellence of Thy terrible things be told. *And Thy greatness, they shall recount it.* Unlimited as it is, though of *Thy greatness there is no end*, they shall not be silent about it. That *Thy greatness*, of which I had said above, *and of Thy greatness there is no end, that they shall recount.* How shall they recount it, if there is no end of it? They shall recount it when they praise it; and because there is no end of it, so of His praise also there shall be no end. Let us prove that of His praise there shall be no end.

Ps.84,4. *Blessed, saith the Psalmist, who dwell in Thy house; they will be alway praising Thee. And Thy greatness, that, that boundless greatness, they shall recount it.*

9. *The remembrance of the abundance of Thy sweetness they shall pour forth.* O happy feasts! What shall they eat, who thus shall *pour forth*! *The remembrance of the abundance of Thy sweetness.* What is, *the remembrance of the abundance of Thy sweetness?* Because Thou didst not forget us, when we had forgotten Thee. For all flesh had forgotten God, but He forgot not His own works. This remembrance of His concerning us, in that He forgot us not, is to be proclaimed, is to be told out; and because it is very sweet, it is to be eaten, and poured forth again. So eat, that thou mayest pour forth again; so receive, that thou mayest give. Thou eatest, when thou learnest; thou pourest forth again, when thou teachest: thou eatest, when thou hearest; thou pourest forth again, when thou preachest; but that thou pourest forth, which thou hast first eaten. Finally, that most eager feaster John, to whom the very table of the Lord sufficed not, unless he leaned on the Lord's breast, and of his inmost heart drank in divine secrets; what did he pour forth? *In the beginning was the Word, and the Word was with God. The remembrance, therefore, of the abundance of Thy sweet-*

John 1,
1.

ness they shall pour forth. How is it that it sufficeth not to say, *Thy remembrance*; or, *the remembrance of Thine abundance*; or, *the remembrance of Thy sweetness*; but, *the remembrance of the abundance of Thy sweetness*? Because, what availeth it if it be abundant, yet not sweet? So also it is annoying if it be sweet but too little.

10. Therefore, *the remembrance of the abundance of Thy sweetness they shall pour forth*: because Thou didst not forget us, and not forgetting, didst warn us, that Thou mightest bring us also to recollection. *For all the ends of the earth shall remember themselves, and be turned unto the Lord.* Because then *they shall pour forth the remembrance of the abundance of Thy sweetness*, understanding that there is nought of good in themselves, which cometh not from Thee, and that they could not turn to Thee, unless they were warned by Thee, and that they could not be brought back to Thy recollection, if Thou forgattest them; considering these things by Thy grace, *they shall also exult in Thy righteousness*. Considering, I say, these things by Thy grace, *they shall also exult in Thy righteousness*, not in their own. Brethren, if ye wish to give forth grace, drink in grace. What is, drink in grace? Learn grace, understand grace. We, before we were, were not at all; and we were made men, when before we were nothing. And then when we were made men, from the stock of the first sinner we were also wicked, and *were by nature the children of wrath*, Eph. 2, *even as others*. Observe we then the grace of God, not only whereby He made, but also whereby He re-made us. To Whom therefore we owe that we are, to Him we also owe that we are justified. Let none seem to attribute to God that he is, and to himself that he is just. For better is that which thou wouldest attribute to thyself, than what thou wouldest attribute to Him. For it is a better thing that thou art righteous, than that thou art a man. Thou givest that which is lower to God, that which is higher to thyself. Give all to Him, in all praise Him: so wouldest thou not fall from the hand of thy Maker. Who made thee to be? Is it not written, that God took dust from the ground, and with it made man? Before thou wast man, thou wast dust; before thou wast dust, thou wast nothing. But give not

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thanks to thy Maker for this making alone ; hear also another making, wherein He made thee. *Not of works*, saith Paul, *lest any one should boast*. But what said he ? *Not of works, lest any one should boast* : what said he before this ? *By grace*

Eph. 2,
8. 9.

are ye saved, through faith, and that not of yourselves. These are the words of the Apostle, not mine, *by grace are ye saved, through faith, and that*, namely, that ye should be saved through faith, *not of yourselves*. Although the very word which he had used, *by grace*, is clearly *not of yourselves*, yet he chose to set forth this still more plainly. Give me one that understandeth, and he hath said all. *By grace are ye saved* : when thou hearest *by grace*, understand 'gratis.' If then it be gratis, thou hast wrought nothing of thine own, hast merited nothing. For if ought is to be repaid to merits, it is reward, not grace. *By grace*, saith he, *ye are saved, through faith*. Explain this yet more clearly, on account of the arrogant ; on account of the self-complacent ; on account

Rom. 10,
3.

of those who *are ignorant of the righteousness of God, and desire to establish their own*. Hear this same thing yet more openly : *and this*, that ye are saved by grace, *is not of yourselves, it is the gift of God*. But we too perhaps have done somewhat, to earn the gifts of God. *Not of works*, saith he, *lest any should boast*. What then ? do we no good works ? Yes, we do. But how ? By Him working in us : for by faith we give place in our hearts to Him, Who in us and through us doeth good works. For hear whence it is

Eph. 2,
10.

that thou doest good works : *for we are His workmanship, created in Christ Jesus unto good works, that we should walk in them*. That is the abundant sweetness of His remembrance with regard to us. By uttering forth this, His preachers shall *exult in His righteousness*, not in their own. What then hast Thou done unto us, O Lord, Whom we praise, that we should be, that we should praise, that we should *exult in Thy righteousness*, that we should *utter forth the remembrance of the abundance of Thy sweetness* ? Let us tell it, and, as we tell, let us praise.

ver. 8. 9.

11. *Merciful and pitiful is the Lord ; long suffering, and very merciful. Sweet is the Lord to all, and His compassions reach into all His works*. Were He not such as this, there would be no seeking to recover us. Consider thyself : what

didst thou deserve, O sinner? Despiser of God, what didst thou deserve? See if ought occur to thee but penalty, if ought occur to thee but punishment. Thou seest then what was due to thee, and what He hath given, Who gave gratis. There was given pardon to the sinner; there was given the spirit of justification; there was given charity and love, wherein thou mayest do all good works; and beyond this, He will give thee also life everlasting, and fellowship with the angels: all of His mercy. Boast not at all of thine own merits, for thy very merits are His gifts. *And in Thy righteousness they shall exult. Merciful and pitiful is the Lord*; Thou Who hast done all gratis. *Long suffering*; for how great sinners doth He bear with. *Merciful and pitiful is the Lord*, toward those to whom He hath given pardon: toward those to whom as yet he hath not given, *long suffering*; not condemning, but waiting, by His very waiting crying out, *Turn ye unto Me, and I will turn to you*: and in exceeding long suffering; *I will not, saith He, the death of a sinner, but rather that he return, and live.* indeed is *long suffering*; but thou, *after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, Who shall render to every man according to his deeds.* For He is not so long suffering now in enduring, as that He will never be righteous in punishing. He divideth the times: now He calleth thee; now He exhorteth thee: He waiteth till thou come to thyself; and dost thou tarry? Great is His mercy, in this too, that He hath made the days of thy life uncertain to thee, that thou shouldst not know when thou art to depart hence; and so, while thou daily lookest to depart, shouldst at length turn to Him; in this too, great is His mercy. But if He had fixed the day for all, He would make sins to abound by men's security. He gave thee hope of pardon, that thou mightest not by despairing sin more. Both hope and despair are to be feared in sins. Behold the voice of one who despairs, so as to increase his sins; and behold the voice of one who hopeth, so as to increase his sins; and see how the Providence and the Mercy of God meeteth each. Hear the voice of one who despaireth: 'Now,' saith he, 'I must be damned; why

VER.
8. 9.

Zech. 1,
3.
Mal. 3,
He 7.
Ezek.
33, 11.
Rom. 2,
5.

PSALM CXLV. should I not do whatsoever I will?' Hear too the voice of one who hopeth: 'Great is the mercy of the Lord; whensoever I turn to Him, He will forgive me all: why should not I do whatsoever I will?' The one despairs, so as to sin; the other hopes, so as to sin. Both are to be feared, both are perilous: woe, because of despair! woe, because of hope! How doth the mercy of God meet both these perils, both these evils? What sayest thou, who through despair didst choose to sin? 'Now I must be damned: why should I not do whatsoever I will?' Hear the Scripture: *I will not the death of a sinner, but rather that he should turn, and live.* By these words of God, he is brought back to hope; but there is another snare to be feared; lest through this very hope he sin the more. What then didst thou also say, thou who through hope sinnest yet more? 'Whensoever I turn, God will forgive me all; I will do whatsoever I will.' Hear thou also the Scripture: *Make no tarrying to turn to the Lord, neither put off from day to day: for suddenly shall His wrath come forth, and in the time of vengeance He shall destroy thee.* Say not then, 'To-morrow I will turn, to-morrow I will please God; and all to-day's and yesterday's deeds shall be forgiven me.' Thou sayest true: God hath promised pardon to thy conversion; He hath not promised a to-morrow to thy delay.

12. *Sweet is the Lord to all, and His compassions are over all His works.* Why then doth He condemn? why doth He scourge? Are not they whom He condemneth, whom He scourgeth, His works? Plainly they are. And wilt thou know how *His compassions are over all His works?* Thence is that long suffering, whereby *He maketh His sun to rise on the evil and on the good.* Are not *His compassions over all His works, Who sendeth rain upon the just and upon the unjust?* Are not *His compassions over all His works?* In His long suffering He waiteth for the sinner, saying, *Turn ye to Me, and I will turn to you.* Are not *His compassions over all His works?* And when He saith, *Go ye into everlasting fire, prepared for the devil and his angels,* this is not His compassion, but His severity. His compassion is given to His works: His severity is not over His works, but over thy works. Lastly,

Ezek.
33, 11.

Eccles.
5, 7.

Matt. 5,
45.

Zech. 1,
3.

Mat. 25,
41.

if thou remove thine own evil works, and there remain in thee nought but His work, His compassion will not leave thee: but if thou leavest not thy works, there will be severity over thy works, not over His works.

13. *Let all Thy works, O Lord, confess to Thee, and let Thy saints bless Thee.* VER. 10. *Let all Thy works confess to Thee.*

How so? Is not the earth His work? Are not the trees His work? Cattle, beasts, fish, fowl, are not they His works? Plainly they too are. And how shall these too confess to Him? I see indeed in the angels that His works confess to Him, for the angels are His works: and men are His works; and when men confess to Him, His works confess to Him; but have trees and stones the voice of confession? Yes, verily; *let all His works confess to Him.* What sayest thou? even the earth and the trees? All His works. If all praise, how do not all confess? For confession is said not only of sin, but of praise also: lest perchance, wherever ye hear 'confession,' ye think that it is of nought, save of sin. For so entirely is this thought, that whenever it soundeth in the word of God, forthwith it is the habit to beat the breast. Hear that there is confession of praise too. Had our Lord Jesus Christ any sin? And yet He saith, *I confess to Thee, O Father, Lord of heaven and earth.* Mat. 11, 25. There is confession then in praise. Accordingly, how shall we take, *let all Thy works confess to Thee, O Lord?* Let all Thy works praise Thee. But there ariseth the same question in regard of praise, as in regard of confession. For if earth and all things devoid of sensation therefore cannot confess, because they have no voice to confess with; neither will they be able to praise, because they have no voice to proclaim with. But do not those Three Children enumerate all things, as they walked amid the harmless flames, who had leisure not only not to fear, but even to praise God? They say to all things, heavenly and earthly, *Bless ye the Lord, praise Him, and magnify Him for ever.* Song of Three Chil- Behold how they praise. Let none think that the dumb stone or dumb animal hath reason wherewith to comprehend God. dren, 19. &c. They who have thought this, have erred far from the truth. God hath ordered every thing, and made every thing: to some He hath given sense and understanding and immor-

PSALM tality, as to the angels; to some He hath given sense and
CXLV. understanding with mortality, as to man; to some He hath given bodily sense, yet gave them not understanding, or immortality, as to cattle: to some He hath given neither sense, nor understanding, nor immortality, as to herbs, trees, stones: yet even these cannot be wanting in their kind, and by certain degrees He hath ordered His creation, from earth up to heaven, from visible to invisible, from mortal to immortal. This framework of creation, this most perfectly ordered beauty, ascending from lowest to highest, descending from highest to lowest, never broken, but tempered together of things unlike, all praiseth God. Wherefore then doth all praise God? Because when thou considerest it, and seest its beauty, thou in it praisest God. The beauty of the earth is a kind of voice of the dumb earth. Thou observest and seest its beauty, thou seest its fruitfulness, thou seest its strength, how it receiveth seed, how it often bringeth forth what is not sown; thou seest this; and by thy consideration of it, thou, as it were, questionest it; thy very inquiry into it, is questioning it. But when thou hast inquired into it in thine admiration, and hast searched it out, and hast discovered its mighty strength, and great beauty, and surpassing excellence, since it could not of itself and in itself have this excellence, it forthwith cometh into thy mind, that it could not be of itself, without Him, the Creator. And this which thou hast found in it, is the very voice of its confession, that thou praise the Creator. When thou hast thought on the universal beauty of this world, doth not its very beauty as it were with one voice answer thee, 'I made not myself, God made me?'

14. Therefore let all Thy works confess to Thee, O Lord, and let Thy saints bless Thee. That in confession of Thy works Thy saints may bless Thee, let Thy saints look into Thy creation confessing. And hear Thou their voice when they bless Thee. For when Thy saints bless Thee, what
 ver. 11. say they? *They shall tell the glory of Thy kingdom, and talk of Thy Power.* How powerful is God, Who hath made the earth! how powerful is God, Who hath filled the earth with good things! how powerful is God, Who hath given to the animals each its own life! how powerful is God,

Who hath given different seeds to the womb of the earth, ^{VER. 12.} that they might make to spring up such various shoots, such beautiful trees! how powerful, how great is God! Do thou ask, creation answereth, and by its answer, as by the confession of the creature, thou, O saint of God, blassest God, and *talkest of His power.*

15. *That they may make known to the sons of men Thy* ^{ver. 12.} *power, and the glory of the greatness of the beauty of Thy kingdom.* Thy saints then commend *the glory of the greatness of the beauty of Thy kingdom,* the glory of the greatness of its beauty. There is a certain *greatness of the beauty of Thy kingdom*: that is, Thy kingdom hath beauty, and great beauty. Since whatever hath beauty, hath beauty from Thee, how great beauty hath Thy whole kingdom! Let not the kingdom frighten us: it hath beauty also, wherewith to delight us. For what is that beauty, which the saints shall hereafter enjoy, to whom it shall be said, *Come, ye blessed of My Father, enjoy the kingdom?* Whence ^{Mat. 25,} shall they come? whither shall they come? Behold, brethren, and, if ye can, as far as ye can, think of the beauty of that kingdom which is to come; whence our prayer saith, *Thy kingdom come.* For that kingdom we desire may come, that kingdom the saints proclaim to be coming. Observe this world: it is beautiful. How beautiful are earth, sea, air, heavens, stars. Do not all these frighten him who considereth them? Is not the beauty of them so conspicuous, that it seemeth as though nothing more beautiful could be found? And here, in this beauty, in this fairness almost unspeakable, here worm and mice and all creeping things of the earth live with thee, they live with thee in all this beauty. How great is the beauty of that kingdom, where none but angels live with Thee? Too little then was it to say, *the glory of the beauty.* For we might speak of *the glory of the beauty* of any beautiful thing set on this earth, or that is green on the earth, or that shineth from heaven; but *the greatness of the beauty of Thy kingdom* commendeth to us somewhat which as yet we see not; which, as yet unseen, we believe; which, believing, we long for, for longing for which we endure all things. There is then

PSALM a greatness of a certain beauty ; let it be loved before it is
CXLV. seen, that when it is seen, it may be retained.

ver. 13. 16. *Thy kingdom.* What kingdom mean I ? *a kingdom of all ages.* For the kingdom of this age too hath its own beauty, but there is not in it that greatness of beauty, such as in the *kingdom of all ages.* And *Thy dominion is in every generation and generation.* This is the repetition we noticed, signifying either every generation, or the generation which will be after this generation.

17. **Faithful is the Lord in His words, and holy in all His works. Faithful is the Lord in His words:* for what hath He promised that He hath not given ? *Faithful is the Lord in His words.* Hereto there are certain things which He hath promised, and hath not given ; but let Him be believed from the things which He hath given. *Faithful is the Lord in His words.* We might well believe Him, if He only spake : He willed not that we should believe Him speaking, but that we should have His Scriptures in our hands : as though thou shouldest say to a man when thou promisedst him something, 'Thou believest me not, behold, I write it for thee.' For because one generation goeth and another cometh, and so these generations hasten by as men retire and succeed one another, it was needful that the Scriptures of God should remain, and a kind of bond of God's, which all who pass by might read, and might keep to the path of its promise. And how great things hath He already paid in accordance with that bond ! Do men hesitate to believe Him concerning the Resurrection of the dead and the Life to come, which alone now remaineth to be paid, when, if He come to reckon with the unbelievers, the unbelievers must blush ? If God say to thee, 'Thou hast My bond : I have promised judgment, the separation of good and bad, everlasting life for the faithful, and wilt thou not believe ? There in My bond read all that I have promised, reckon with me : verily even by counting up what I have paid, thou canst believe that I shall pay what still I owe. In that bond thou hast My
Rom. 8, only-begotten Son promised, *Whom I spared not, but gave*
32. *Him up for you all:* reckon this then among what is paid.

* This verse is not contained in the English version.

Read the bond: I promised therein that I would give by ^{VER.}
My Son the earnest of the Holy Spirit: reckon that as paid. ^{14.}
I promised therein the blood and the crowns of the glorious
Martyrs; let the mass^b remind you that My debt has been
paid. But that this glory of the Martyrs might be paid,
which is promised thee in the bond, where it is written,
For Thy sake are we killed all the day long; that this might ^{Ps. 44,}
be paid, *the nations raged, and the people imagined vain* ^{22.}
things; *the kings of the earth stood up, and the princes* ^{Ps. 2, 1.}
came together, against the Lord, and against His Christ.
The princes came together, conspiring against the Christians.
Further, did I not promise in the bond that the kings should
believe, and have I not fulfilled it in deed? Listen where I
promised it: *All kings shall worship Him, all nations shall* ^{Ps. 72,}
serve Him. Ungrateful one! thou readeest what was due, thou ^{11.}
seest what has been paid, yet thou believest not what is
promised. Read another thing in My bond: because *the* ^{Ps. 2, 1;}
nations raged, because *Mine enemies spake evil of Me*, (that is, ^{41, 6.}
of Christ,) *When shall He die, and His Name perish?* because
they did and said all these things, read what I promised, what
I bound Myself to pay. *The Lord shall prevail against them,* ^{Zeph. 2,}
and shall destroy all the gods of the nations of the earth; ^{11.}
and they shall worship Him, every one from his place.
Well, now He hath prevailed, He hath destroyed all the gods
of the nations of the earth. Doth He not do this, and pay it?
He setteth before the eyes of all His payment of His debts:
some He hath paid in the time of our ancestors, which we
saw not: some He hath paid in our times, which they saw
not; throughout all generations He hath paid what was
written. And what remaineth? Do men not believe Him,
when He hath paid all this? What remaineth? Behold
thou hast reckoned: all this He hath paid: is He become
unfaithful for the few things which remain? God forbid!
Wherefore? Because *the Lord is faithful in His words, and*
holy in all His works.

18. *The Lord strengtheneth all that are falling.* But who ^{ver. 14.}
are all that are falling? All indeed fall in a general sense,

^b See note on Ps. 1. 9. vol. ii. p. 314. 'White Mass,' as well as those there
This sermon appears from this to have mentioned.
been preached in the Basilica of the

- PSALM but he meaneth those who fall in a particular way. For many
 CXLV. fall from Him, many also fall from their own imaginations. If they had evil imaginations, they fall from them, and *God strengthened all that are falling.* They who lose any thing in this world, yet are holy, are as it were dishonoured in this world, from rich become poor, from honoured of low estate, yet are they God's saints; they are; as it were, falling. But *God strengthened.* For *the just falleth seven times, and riseth again; but the wicked shall be weakened in evils.* When evils befall the wicked, they are weakened thereby; when evils befall the righteous, *the Lord strengtheneth all that are falling.* Job had fallen from the brightness of the former light of temporal things, with which he had shone for a while; he had fallen from the glory of his house. Would ye know how far he had fallen? He sat on the dunghill: yet the Lord strengthened him when falling. How much did He strengthen him? So much that, even in the grievous wound wherewith he was smitten throughout his whole body, he answered his wife, when she, the only helper whom the devil had left him, tempted him, *Thou hast spoken as one of the foolish women: if we receive good at the hand of the Lord, shall we not also endure evil?* How had He strengthened him when falling! *The Lord strengtheneth all that are falling. When the righteous falleth, he shall not be troubled, for the Lord strengtheneth his hand. And lifteth up all those that have been cast down: all, that is, who belong to*
- Job 2, him; for *God resisteth the proud.*
 10.
- Ps. 37, him; for *God resisteth the proud.*
 24.
- James 4, him; for *God resisteth the proud.*
 7.
 ver. 15. 19. *The eyes of all hope upon Thee, and Thou givest them food in due season.* Just as when thou refreshest a sick man in due season, when he ought to receive, then Thou givest, and what he ought to receive, that Thou givest. Sometimes then men long, and he giveth not: he who tendeth, knoweth the time to give. Wherefore say I this, brethren? Lest any one, if perchance he hath not been heard, when making some righteous request of God: (for when he maketh any unrighteous request, he is heard to his punishment:) but when making some righteous request of God, if perchance he have not been heard, let him not be down-hearted, let him not faint, let his eyes wait for the food, which He giveth in due season. When He giveth not, He therefore

giveth not, lest that which He giveth do harm. For the ^{VER.} Apostle made no unrighteous request, when he *besought that* ^{16. 17.} *the thorn in the flesh, the messenger of Satan, whereby he* ^{2Cor. 12,} *was buffeted, might be taken from him*: and yet he asked, and did not receive, because as yet it was the time for exercising his weakness, not the due season of food. *My* ^{ib. 9.} *grace, He saith, is sufficient for thee: for My strength is made perfect in weakness.* The devil asked permission to tempt Job, and received it. Learn here, my brethren, a great mystery, needful to be learned, repeated, kept in mind, never forgotten, on account of the abundance of temptations in this world. What shall I say? Is the Apostle really to be compared with the devil? The Apostle asketh, and receiveth not; the devil asketh, and receiveth. But the Apostle received not, in order to his perfecting; the devil received, to his damnation. Finally, Job himself received healing in due season. He was put off, however, that he might be proved, and he sat long in his sores, and asked God that they might be taken from him, and yet God took them not away. More readily did He hear the devil for Job's trial, than Job himself for his healing. Learn then not to murmur against God, and, when ye are not heard, let not that fail in you which is written above, *Every day will I bless Thee.* Even the Son Himself, even the only-begotten Himself, came to suffer, to pay what He owed not, to die by the hands of sinners, to blot out with His own Blood the handwriting of our death; for this He came; and yet, that He might shew thee an example of patience, *He changed* ^{Phil. 3,} *the body of our humiliation, fashioning it like unto the body* ^{21.} *of His Glory.* Father, He said, *if it be possible, let this* ^{Mat. 26,} *cup pass from Me.* And that, although He received not ^{39.} what He seemed to ask, He might fulfil, *Every day will I bless Thee,* He said, *Nevertheless, not what I will, but what Thou wilt, Father.* *The eyes of all hope in Thee, and Thou givest them meat in due season.*

20. *Thou openest Thine Hand, and fillest every living thing* ^{ver. 16.} *with blessing.* Though sometimes Thou givest not, yet *in due season* Thou givest: Thou delayest, not deniest, and that *in due season.*

21. *Righteous is the Lord in all His ways.* Both when ^{ver. 17.}

PSALM CXLV. He smiteth and when He healeth, He is righteous, and in Him unrighteousness is not. Finally, all His saints, when set in the midst of tribulation, have first praised His righteousness, and so sought His blessings. They first have said, 'What Thou doest is righteous.' So did Daniel ask, and other holy men: 'Righteous are Thy judgments: rightly have we suffered, deservedly have we suffered.' They laid not unrighteousness to God, they laid not to Him injustice and folly. First they praised Him scourging, and so they felt Him feeding. *Righteous is the Lord in all His ways.* Let no one think Him unrighteous, when perchance he suffereth ought of evil, but let him praise His righteousness, and accuse his own unrighteousness. *Righteous is the Lord in all His ways, and holy in all His works.*

22. *The Lord is nigh unto all that call upon Him.*

Prov. 1. Where then is that, *Then shall they call upon Me, and I will not hear them?* See then what follows: *all who call upon Him in truth.* For many call upon Him, but not in truth.

28. They seek something else from Him, but seek not Himself. Why lovest thou God? 'Because He hath made me whole.' That is clear: it was He that made thee so. For from none else cometh health, save Him. 'Because He gave me,' saith another, 'a rich wife, whereas I before had nothing, and one that obeyeth me.' This too He gave: thou sayest true. 'He gave me,' saith another, 'sons many and good, He gave me a household, He gave me all good things.' Dost thou love Him for this? Seekest thou then nothing more? Be hungry: still knock at the door of the Master of the household: still hath He somewhat to give. Thou art but a beggar with all these things which thou hast received, and Thou knowest it not. Thou bearest about as yet the ragged flesh of mortality: thou hast not yet received that glorious robe of immortality, and, as

Matt. 5. if already satisfied, dost thou cease to ask? *Blessed are they that do hunger and thirst after righteousness, for they shall be filled.* Therefore if God is good, Who hath given thee what thou hast, how much more blessed wilt thou be when He hath given thee Himself! Thou hast desired all these things of Him: I beseech thee desire of Him Himself also. For these things are not truly sweeter than He is, nor

6.

in any way are they to be compared to Him. He then who preferreth God Himself to all the things which he has received, whereat he rejoiceth, to the things he has received, he *calleth upon God in truth*. For to tell you the truth, if to such men a question were put, and it were said, 'What, if God chose to take away from thee all those things wherein thou delightest?' then He would be no longer loved: there would be none to say, *The Lord gave, the Lord hath taken away; as it hath pleased the Lord, so hath it been done; blessed be the Name of the Lord.* ^{VER. 19.} But what saith he, from whom He hath taken these things away? 'What have I done to Thee, O God? wherefore hast Thou taken from me, and given to them?' Thou givest to the unrighteous, and takest from Thine own. Thou accusest God of being unrighteous, thou praisest thyself as righteous. Turn thee, accuse thyself, praise Him. Then wilt thou be right, when in all the good which He doth, God pleaseth thee; and in all the ills which thou sufferest, He displeaseth thee not. This is to *call upon God in truth*. Those who thus call upon God, He heareth: *He is nigh*: that is, not yet hath He given what thou wishest, yet there He is. Just as if perchance a physician lays either upon eyes or stomach what is to heal by burning, though the sick man ask that it be taken from him, the physician awaiteth the time, he doeth not what the sick man asketh; yet he departeth not from him. He is near, yet he doeth it not: yea, all the more he doeth it not, because he is near. For to heal him he laid on what he hath laid on, and to heal him he doeth not what he is asked. He heareth him not in regard of his present will, yet he heareth him in regard of his future healing, and this at all events according to his will. For surely he wisheth to be made whole, even if he wish not to be burnt. *Nigh then is the Lord to all that call upon Him.* But what *all*? *All that call upon Him in truth.*

23. *He will perform the will of them that fear Him.* ^{ver. 19.} He will perform it, He will perform it: though He perform it not at once, yet He will perform it. Certainly if therefore thou fearest God, that thou mayest do His will, behold even He in a manner ministereth to thee; He doeth thy will. *And He shall hear their prayer, and save them.* Thou

PSALM seest that for this purpose the Physician hears, that He
 CXLV. may save. When? Hear the Apostle telling thee. For
 Rom. 8, 24. *we are saved in hope: but hope which is seen is not hope:*

but if what we see not we hope for, then do we with
 1 Pet. 1, 5. *patience wait for it: the salvation, that is, which Peter*
calleth ready to be revealed in the last time.

ver. 20. 24. *The Lord guardeth all that love Him, and all sinners*
He will destroy. Thou seest that there is severity with Him,
 with Whom is so great sweetness. He will save all that
 hope in Him, all the faithful, all that fear Him, all that
 call upon Him in truth: *and all sinners He will destroy.*
 What *all sinners*, save those who persevere in sin; who dare
 to blame God, not themselves; who daily argue against
 God; who despair of pardon for their sins, and from this
 very despair heap up their sins; or who perversely promise
 themselves pardon, and through this very promise depart
 not from their sins and impiety? The time will come for
 all these to be separated, and for the two divisions to be
 made of them, one on the right hand, the other on the left;
 and for the righteous to receive the everlasting Kingdom,
 the wicked to go into everlasting fire. *And all sinners He*
shall destroy.

25. Since this is so, and we have heard the blessing of
 the Lord, the works of the Lord, the wondrous things of
 the Lord, the mercies of the Lord, the severity of the
 Lord, His Providence over all His works, the con-
 fession of all His works; observe how He concludeth in
 ver. 21. His praise, *My mouth shall speak the praise of the Lord,*
and let all flesh bless His holy Name for ever and ever.

LAT.
 CXLV.

PSALM CXLVI.

Sermon to the people.

1. THE divine songs are the delights of our spirits, wherein
 even weeping is not without joy. To a faithful man, and
 one who is a stranger in the world, no remembrance is. so
 joyous as that of the city whence he is a wanderer: but the
 recollection of his city in his wanderings is not without
 sorrow and sighing. Yet the sure hope of our return

comforteth and cheereth us when sad with our wandering. Let the words of God seize upon your hearts, and let Him, VER.
1. Whose ye are, claim His own possession, that is, your mind, that they be not turned aside to ought else. Let each one of you so be entirely here, that he be not here: that is, let him give himself wholly to the word of God, which soundeth on earth, that by it he may be lifted up, and not be on earth. For therefore was He *God with us*, that we might be with Him. For He Who came down from heaven to be with us, maketh us ascend to Him, that we may be with Him. Meanwhile He scorned not our estrangement; for no where is He a stranger, Who made all things.

2. Behold the Psalm soundeth; it is the voice of some one, (and that some one are ye, if ye will,) of some one encouraging his soul to praise God, and saying to himself, *Praise the Lord, O my soul.* For sometimes in the tribu-ver. 1. lations and temptations of this present life, whether we will or no, our soul is troubled; of which troubling he speaketh in another Psalm, saying, *Wherefore art thou sad, O my soul, and wherefore troublest thou me?* Ps. 42,
14. 15. But to remove this troubling, he suggesteth joy; not as yet in reality, but in hope; and saith to it when troubled and anxious, sad and sorrowing, *Hope in God, for I will yet confess to Him.* The hope wherewith he lifted himself up, he set in confession, as though his soul, which troubled him with sadness, said to him, Why sayest thou to me, *Hope in God?* I am called back therefrom by consciousness of sins: I know what I have committed, and thou sayest to me, *hope in God.* Thou hast committed these things, it is true: but whence dost thou hope? Because, *I will confess to Him.* As God hateth one who defendeth his sin, so He helpeth one who confesseth. Having then received this hope, which hope cannot be without joy, although we be in circumstances most difficult as concerning this life, and full of storms and tempests, yet the soul uplifted by this hope, because it rejoiceth in hope, as the Apostle saith, *rejoicing in hope, patient in tribulation*, hath received a sort of lifting up to God, to praise God; and to it is said, *Praise the Lord, O my soul.*

3. But who saith it, and to whom saith he it? What
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PSALM shall we say, brethren? Is it the flesh that saith, *Praise thou*
 CXLVI. *the Lord, O my soul?* And can the flesh suggest good
 counsel to the soul? However much the flesh be con-
 quered, and subjected as a servant to us through strength
 which the Lord imparteth, that it serve us entirely as a bond
 slave, enough for us that it hinder us not. In the next place,
 surely, brethren, men seek counsel from their betters: and if
 our soul be in some sense good, and our flesh is in some
 sense good, because He created both Who created all things
 Gen. 1, *very good*, although, I say, both be good in their several
 31. kinds, yet the Apostle saith, *the body is dead because of sin.*
 Rom. 8, There is indeed that body also which is promised to us,
 10. which as yet we have not, in whose redemption we rejoice
 in hope, as the Apostle saith, *We groan within ourselves,*
 ib. 23. *waiting for the adoption, to wit, the redemption of our*
 &c. *bodies. For we are saved in hope. But hope which is*
seen is not hope; for what a man seeth, why doth he hope
for? but if we hope for what we see not, then do we with
patience wait for it. Although then our body be in some
 sense good, yet, so long as it is mortal because of sin,
 as long as it is needy, as long as it is corruptible, as long
 as it is so changeable, that even for a moment it abideth
 not, without doubt it is such, that we must wish for its
 redemption, whereby it will at length cease to be such.
 But what will it be hereafter? Such as the same Apostle saith
 1Cor. 15, in another place, *For this corruptible must put on in-*
 53. *corruption, and this mortal must put on immortality.*
 But even when our body shall have become such as this,
 a body now heavenly and spiritual, a body angel-like in its
 fellowship with angels, not even then will it give counsel to
 the soul. For the body, inasmuch as it is the body, is even
 beneath the soul; and every soul, however vile, is found more
 excellent than the most excellent body.

4. And let not this seem to you to be wonderful, that even
 any vile and sinful soul is better than any great and most
 surpassing body. It is better, not in deserts, but in nature.
 The soul indeed is sinful, is stained with certain defilements
 of lusts; yet gold, though rusted, is better than the most
 polished lead. Let your mind then run over every part of
 creation, and ye will see that what we are saying is not

incredible, that a soul, however blameable, is yet more praise-worthy than a praiseworthy body. There are two things, a soul and a body. The soul I chide, the body I praise: the soul I chide, because it is sinful; the body I praise, because it is sound. Yet it is in its own kind that I praise the soul, and in its own kind that I blame the soul: and so in its own kind I praise the body, or blame it. If you ask me which is better, what I have blamed or what I have praised, wondrous is the answer thou wilt receive. True, I praised the one and blamed the other, yet, when asked which is better, I answer that what I have blamed is better than what I have praised. If thou wonderest at these two things, observe the case of the two things ready to our hands, which I have already quoted, the gold and the lead. Observe: I have found fault with the gold: it is rusted: it shines not as much, it is not as clean: this lead is beautiful, as clean as can be. The former I have found fault with, the latter I have praised, and have set before you both, finding fault with the one, praising the other. After thus bestowing my blame and praise, ask me which of these is better: I shall answer, the gold, even though rusted, is better, is better than the lead when clear. How, better, and wherefore then hast thou found fault with it? Wherefore have I found fault with it? Because it is not yet the gold which it can be. What can it be? Cleansed and better. Because it hath not yet been cleansed, it is found fault with. Why hast thou praised the lead? Because it is already so clean that it cannot be better. So you speak of the best horse and the worst man; yet thou preferrest the man thou findest fault with to the horse thou praisest. For if thou wert asked which of these two was better, thou wouldest say, 'the man,' not by deserts, but by nature. So in trades, thou speakest of a first-rate cobbler, and findest fault with some lawyer, because he is ignorant of many laws: thou hast praised the cobbler, thou hast blamed the lawyer; yet ask which of these two is better, and the unskilled lawyer is preferred to the perfect cobbler. Observe, my beloved, after having in so many instances praised some things, blamed others, yet when asked, we for the most part prefer what we have blamed to what we have praised. The nature of the soul is more excellent than the

VER.
1.

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nature of the body: it surpasseth it by far, it is a thing spiritual, incorporeal, akin to the substance of God. It is somewhat invisible, it ruleth the body, moveth the limbs, guideth the senses, prepareth thoughts, putteth forth actions, taketh in images of countless things; who is there, in short, beloved brethren, who may suffice for the praises of the soul? And yet such is the grace given to it, that this man saith, *Praise the Lord, O my soul*. Who can praise God? If he said, 'praise thyself,' perchance it would fail: he saith, *praise God*. Endeavour with the affection of love, still thou wilt fall short in His praise. Better is it for thee to fall short in praising God, than to go forward in praising thyself. For when thou praisest God, and unfoldest not what thou wouldest, thy thought spreads inwardly, its very spreading maketh thee more able to contain Him Whom thou praiseth.

5. Who then is it, as I began to say, who saith, *Praise the Lord, O my soul*? It is not the flesh that saith it. Let the body be angel-like, still it is inferior to the soul, it cannot give advice to its superior. The flesh when duly obedient is the handmaid of the soul: the soul rules, the body obeys; the soul commands, the body performs; how then can the flesh give this advice to the soul? Who then is it who saith, *Praise the Lord, O my soul*? We find nothing more in man than flesh and soul: the whole man consists of this, of body and soul. Is it then perchance the soul herself, who saith to herself, and in a manner commandeth herself, and exhorteth and asketh herself? For through certain passions in one part of her nature she wavered; but in another part, which they call the reasonable mind, the wisdom whereby she thinks, clinging to God, and now sighing towards Him, she perceives that certain inferior parts of her are troubled by worldly emotions, and by a certain excitement of earthly desires, betake them to outward things, leaving God Who is within; so she recalleth herself from things outward to inward, from lower to higher, and says, *Praise the Lord, O my soul*. What pleaseth thee in the world? what is there which thou wishest to praise? what that thou wishest to love? Whithersoever thou turnest thyself with thy corporeal senses,

there meeteth thee the sky, meeteth thee the earth; what thou lovest on earth, is earthly; whatever thou lovest even in the sky, is corporeal. Every where thou lovest, and every where thou praisest: how greatly is He to be praised, Who made these things which thou praisest! Now then thou hast long lived in the midst of engagements, and hast been battered by various desires, so that thou art wounded, and bearest the mark of their blows: thou hast been distracted between many loves, ever disquieted, never free from care; concentrate thyself within thyself; whatever before pleased thee without thee, seek now Who was its Author. For instance, there is nothing better on earth than this and that; gold, for example, or silver, or animals, or trees, or beautiful places, or the whole earth together. What is there in the sky better than sun, moon, and stars? or consider if you will the whole heaven together. All these things together are very good; for *God made all things very good*. On all sides is the beauty of the work, which commendeth to thee the Maker. Thou admirest the workmanship, love the Worker. Be not taken up with that which is made, and withdraw from Him Who made it. For these things with which thou art taken up, He made beneath thee, Who made thee beneath Himself. If thou cling to Him Who is above thee, thou wilt trample under thee what is below thee: if thou withdraw thyself from Him that is above thee, these things will be turned into punishment for thee. For this is the case, my brethren; man received a body to be servant to him, having God as his Lord, his body as his servant: having above him his Creator, beneath him that which was created below him; while the reasonable soul, set in a sort of middle ground, had a law laid upon it, to cling to Him Who is above it, to rule that which is below it. It cannot rule that which is below it, unless it be ruled by Him that is better than it. If it be drawn away by what is beneath it, it has abandoned Him Who is better than it. It can no longer rule what it did rule, because it would not be ruled by Him, Who used to rule it. Now then let it return, let it praise. The soul itself giveth itself counsel from the light of God by the reasonable mind, whereby it conceiveth the wisdom fixed in the everlasting

VER.
1.

Gen. 1,
31.

PSALM nature of its Author. It readeth there of somewhat to be
 CXLVI. feared, to be praised, to be loved, to be longed for, and
 sought after: as yet it graspeth it not, it comprehendeth it
 not; it is, as it were, dazzled with brightness; it has not
 strength to abide there. Therefore it gathers itself, as it
 were, into a sound state, and saith, *Praise the Lord, O
 my soul.*

6. And what is the case, brethren? Do we not *praise
 the Lord*? Do we not daily sing our hymn? Daily doth
 not our mouth sound, our heart utter, according to our
 measure, the praise of God? And what is it which we
 praise? Great is that which we praise, but that wherewith we
 praise as yet is weak. When doth he who praiseth fully reach
 the excellence of Him he praiseth? Behold a man standeth
 up, he singeth unto God at great length, and often his lips
 are moving in song, while his thoughts are flitting through
 I know not what desires. Our mind then stood up, as it
 were, to praise God; our soul the while was drifting hither
 and thither amid divers desires or anxieties of business.
 The mind, as it were, from above observeth it, drifting
 hither and thither, and turning, as it were, to its disquiet in
 its anxieties, it saith, *Praise the Lord, O my soul.* Why
 busiest thou thyself in other things? Why art thou taken
 up with anxiety about things of earth, and of this life?
 Stand with me, and praise the Lord. And then the soul,
 weighed down, as it were, and unable to stand up as is
 ver. 2. fitting, answereth the mind, *I will praise the Lord in my
 life.* What is, *in my life*? Because now I am in my death.
 Therefore first encourage thyself, and say, *Praise the Lord,
 O my soul.* Thy soul answereth thee, I do praise so far as
 2 Cor. 5, I can, slightly, poorly, weakly. Wherefore? Because, *while*
 6. *we are in the body, we are absent from the Lord.* Wherefore
 thus praisest thou the Lord, not perfectly, not stedfastly?
 Wisd. 9, Ask Scripture: *for the corruptible body presseth down the*
 15. *soul, and the earthly tabernacle weigheth down the mind
 that museth upon many things.* Take me away the body
 that presseth down the soul, and I praise the Lord: take
 me away the earthly tabernacle that weigheth down the
 mind that museth upon many things, that from many
 things I may concentrate myself to one, and I praise the

Lord: but, as long as I am thus, I cannot, I am weighed down. What then? Wilt thou be silent, and not praise the Lord perfectly? *I will praise the Lord in my life.* VER. 2.

7. What is, *in my life?* *Thou art my hope here.* Here Ps. 142, we say, *Thou art my hope*; but *my portion*, not here, but, *in the land of the living*: for this is the land of the dying: we pass from hence; but it makes a difference whither. For both the evil man is a wanderer here, and the good man is a wanderer here. For it is not that the good passeth away, or the evil abideth here; or that the evil passeth away, and the good remaineth here: both pass away, but not both to one end. There were two men: a beggar full of sores, lying at the rich man's gate; and a rich man, clothed in purple and fine linen, faring sumptuously every day: both were here; both passed away from hence; but not both to the same place: different places receive them, because different deserts bring them thither. The beggar passed into Abraham's bosom, the rich man passed into the torments of hell. In body they were neighbours upon earth; one in the house, the other at the gate: after death they were so widely severed, that Abraham saith, *between us and you there is a great gulph fixed.* Therefore, brethren, since faith feeds us here, but our life is not perfect, save that which is promised to us, here we have groans, here temptations, here straits, here sorrows, here dangers; there our soul shall praise God as He is to be praised; according to what is said in another Psalm, *Blessed are they who dwell in Thy house,* Ps. 84, 4. *they shall be alway praising Thee*: when our whole business will be merely praise. But when will this be? *In my life.* Now what has it? It might answer thee, 'My death.' Whence, 'My death?' because I am absent from the Lord. For if to cling to Him is life, to depart from Him is death. But what comforteth thee? Hope. Now thou livest in hope: in hope praise, in hope sing. Thy death is from the sadness of this life, thou livest in hope of a future life. *I will praise,* saith he, *my God in my life.*

8. And how wilt thou praise thy Lord? *I will sing unto my God, as long as I have my being.* What sort of praise is this, *I will sing unto my God as long as I have my being?* Behold, my brethren, what sort of being this will be; where

PSALM there will be everlasting praise, there will be also everlasting
CXLVI. being. Behold, now thou hast being: dost thou sing unto God as long as thou hast being? Behold, thou wast singing, and hast turned thyself away to some business, thou singest no longer, yet thou hast being: thou hast being, yet thou singest not. It may be also thy desire turneth thee to somewhat; not only dost thou not sing, but thou even offendest His ears, yet thou hast being. What praise will that be, when thou praisest as long as thou hast being? But what meaneth, *as long as I have being*? Will there be any time when he will not be? Nay, rather, that *long* will be everlasting, and therefore it will be truly *long*. For whatever hath end in time, however prolonged it is, is yet not *long*. *I will sing unto God as long as I have being.*

9. Meanwhile it is well: thou shalt praise God *in thy life*, thou singest hereafter to thy God *as long as thou hast being*. It is well: whatever thou reliest on here, hope in Him. Let not hope desert us here, in this pilgrimage and trial, amid these wickednesses and snare of our enemy, while the temptations of the world roar around us on all sides, while we are set in the midst of toils and distresses on all sides.

ver. 3. What then shall we do? Hear what followeth. *Put not your trust in princes.* Brethren, here we receive a mighty task; it is a voice from heaven, from above it soundeth to us. For now through some kind of weakness the soul of man, whensoever it is in tribulation here, despaireth of God, and chooseth to rely on man. Let it be said to one when set in some affliction, 'There is a great man, by whom thou mayest be set free;' he smileth, he rejoiceth, he is lifted up. But if it is said to him, 'God freeth thee,' he is chilled, so to speak, by despair. The aid of a mortal is promised, and thou rejoicest; the aid of the Immortal is promised, and art thou sad? It is promised thee that thou shalt be freed by one who needeth to be freed with thee, and thou exultest, as at some great aid: thou art promised that Liberator, Who needeth none to free Him, and thou despairest, as though it were but a fable. Woe to such thoughts: they wander far; truly there is sad and great death in them. Approach, begin to long, begin to seek and to know Him by Whom thou wast made. For He will not leave His

work, if He be not left by His work. Turn thee then to ^{VER.} Him, to Whom thou sayest, *I will praise the Lord in my* ^{2.} *life, I will sing unto my God as long as I have being.* For the Psalmist warneth us as one filled with the Spirit, and saith, as to men far distant and wandering, and not only not willing to praise God, but not as yet hoping in God, *Put not your trust in princes, nor in the sons of men, in whom is no salvation.* In one Son of man alone is there salvation, and in Him, not because He is the Son of man, but because He is the Son of God; not on account of that which He took of thee, but of that which He retained in Himself. In no man then is there salvation, for even in Him there is salvation only because He is God, *Who is over* ^{Rom. 9,} *all, God blessed for ever.* Of Christ is said, *Of whom accord-* ^{5.} *ing to the flesh Christ came.* Of whom? Of the Jews, of the fathers in Christ according to the flesh: but is Christ entirely that which He is according to the flesh? No: for neither according to the flesh is He *over all, God blessed for ever.* Therefore in Him is salvation, for salvation is the Lord's. For another Psalm saith, *Salvation is the Lord's, and Thy* ^{Ps. 3, 8.} *blessing is upon Thy people.* And without cause do men claim to themselves to give salvation. Let them give it to themselves. Reply to the proud man, Thou boastest in that thou sayest that thou givest me salvation: give it to thyself: see whether thou hast it; considering well thy frailty, thou seest that thou hast it not yet. Therefore bid me not look for it from thee, but look thou for it with me. *Put not your trust in princes, nor in the sons of men, in whom is no salvation.* Behold, certain *princes*^a come forth I know not whence, and say, I baptize, and what I give is holy: if thou receive from another, thou hast received nothing; if thou receivest from me, thou hast received something. O man, O prince, wishest thou to be among *the sons of men*, and among the *princes in whom is no salvation*? Have I therefore salvation, because thou givest? Is what thou givest thine own? Or is it true that thou givest it? or can we say that thou givest it? So the pipe may say, that it giveth water; so too may the gutter say, that it itself runs; so too may the usher¹ say, ^{1 præco.} that he setteth free. In the water I regard the fountain,

^a St. Augustin is alluding to the Donatists.

PSALM in the voice of the usher I recognise the judge. Verily
CXLVI. thou shalt not be the author of my salvation: He shall be,
 on Whom I can rely: of thee I am uncertain. If thou art
 not presumptuous, not only am I uncertain about thee, but
 thou art also about thyself. From Him then is my salvation,
Who is over all, for salvation is the Lord's. Thou art
 amongst the sons of men, amongst the princes; but I hear
 the Psalm saying, *Put not your trust in princes, nor in the
 sons of men, from whom is no salvation.*

10. Looking to the multitude of men, what are these
ver. 4. *sons of men?* Wilt thou know what they are? *His breath
 shall go forth, and he shall return to his earth.* Behold
 all which he saith, knowing not how long he shall say it:
 he threateneth, knowing not how long he shall live. On
 a sudden *his breath shall go forth, and he shall return to his
 earth.* Shall it be when he wisheth that his breath shall go
 forth? It shall go forth, and shall go forth when he wisheth
 it not, and when he knoweth not *he shall return to his earth.*
 When the breath goeth forth, the flesh shall return to the
 earth. But because it was flesh that thus spake; (for none
 would say, Rely on me, and I will give to thee, save they
 to whom it is said that they are flesh:) *his breath shall go
 forth, and he shall return to his earth: in that day shall
 all his thoughts perish.* Where is swelling? where is pride?
 where is boasting? But perhaps he will have passed to a
 good place, if indeed he have passed. For I know not
 whither he who spake thus hath passed. For he spake in
 pride; and I know not whither such men pass, save that
 I look into another Psalm, and see that their passage is an
Ps. 37, evil one. *I beheld the wicked lifted up above the cedars*
35. 36. *of Libanus, and I passed by, and, lo, he was not; and I
 sought him, and his place was not found.* The good man,
 who passed by, and found not the wicked, reached a place
 where the wicked is not. Wherefore, brethren, let us all
 listen: brethren, beloved of God, let us all listen; in what-
 soever tribulation, in whatsoever longing for the heavenly gift,
*let us not trust in princes, nor in sons of men, in whom is no
 salvation.* All this is mortal, fleeting, perishable. *His
 breath shall go forth, and he shall return to his earth:
 in that day all his thoughts shall perish.*

11. What then must we do, if we are not to hope in sons ^{VER.} of men, nor in princes? What must we do? *Blessed is he, whose Helper is the God of Jacob:* not this man or that man; not this angel or that angel; but, *blessed is he whose Helper is the God of Jacob:* for to Jacob also so great an Helper was He, that of Jacob He made him Israel. O mighty help! now he is Israel, 'seeing God.' While then thou art placed here, and a wanderer not yet seeing God, if thou hast the God of Jacob for thy Helper, from Jacob thou wilt become Israel, and wilt be 'seeing God,' and all toil and all groans shall come to an end, gnawing cares shall cease, happy praises shall succeed. *Blessed is he whose Helper is the God of Jacob;* of this Jacob. Wherefore is he happy? Meanwhile, while yet groaning in this life, *his hope is in the Lord his God.* Therefore is he blessed, because *his hope is in the Lord his God.* In Whom his hope is, in Him will be his whole. Brethren, am I perchance wrong in saying, that the Lord will be our whole? what if I should say that He will be our inheritance? *Thou art my hope,* Ps. 142, *and my portion, in the land of the living.* Thou shalt be ^{5.} my portion. Thou shalt both be a possession, and shalt possess: thou shalt be God's possession, and God shall be thy Possession: thou shalt be His possession, to be cultivated¹ by Him; He shall be thy possession, for thee to ¹colaris worship² Him. For thou both worshipping God, and art²colas cultivated by God. Rightly is it said, I worship God. But how am I cultivated by God? We find in the Apostle, *Ye are God's husbandry, ye are God's building.* And the ¹Cor. 3, Lord saith, *I am the Vine, ye are the branches;* and, *My* ^{9.}John 15, *Father is the Husbandman.* God then cultivateth thee, ^{1. 5.} that thou mayest be fruitful; thou worshipping God, that thou mayest be fruitful. It is good for thee that God cultivateth thee: it is good for thee that thou worshipping God. If God the Cultivator depart from man, man is abandoned: if man the worshipper depart from God, it is man himself who is abandoned. God neither increaseth by thy approach to Him, nor decreaseth by thy withdrawal. He then will be our possession, that He feed us; we shall be His possession, that He rule us.

12. *His hope is in the Lord his God.* Who is this, Lord

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1 Cor. 8,
5. 6. *his God?* Observe, my brethren. For many men have many gods, and call them their lords and their gods. But the Apostle saith, *Although there be that be called gods, whether in heaven or in earth, as there are gods many and lords many; yet to us there is one God, the Father, of Whom are all things, and one Lord Jesus Christ, through Whom are all things.* Therefore let Him be thy hope, even the Lord thy God; in Him let thy hope be. His hope too is in the lord his god, who worshippeth Saturn; his hope is in the lord his god, who worshippeth Neptune or Mercury; yea more, I add, who worshippeth his belly, of whom is said, *whose god is their belly.* The one is the god of the one, the other of the other. Who of this *blessed* one? for *his hope is in the Lord his God.* But Who is He? *Who made heaven and earth, the sea, and all that is in them.* My brethren, we have a great God; let us bless His holy Name, that He hath deigned to make us His possession. As yet thou seest not God; thou canst not fully love what as yet thou seest not. All that thou seest, He hath made. Thou admirest the world; why not the Maker of the world? Thou lookest up to the heavens, and art amazed: thou considerest the whole earth, and tremblest; when canst thou contain in thy thought the vastness of the sea? Look at the countless number of the stars, look at all the many kinds of seeds, all the different sorts of animals, all that swimmeth in the water, creepeth on the earth, flieth in the sky, hovereth in the air; how great are all these, how beautiful, how fair, how amazing! Behold, He Who made all these, is thy God. Put thy hope in Him, that thou mayest be happy. *His hope is in the Lord his God.* What God? *Who made heaven and earth, the sea, and all that is in them.*

13. Observe, my brethren, the mighty God, the good God, Who maketh all these things. What then was God's thought in this, (if indeed we may say 'thought,' of God,) in making *heaven and earth, the sea, and all that is in them*? Perhaps this man was about to say, 'I see indeed that all these things are great; God hath made heaven and earth and the sea; where doth God reckon me among the things which He hath made, or do I truly partake of His care,

or doth God now think of me, and know whether I am alive? What is this which thou sayest? Let not an evil thought creep into thy heart: be of those, of whom we spake a little above, *I will praise God in my life, I will sing unto God as long as I have being.* But he is addressing others, some anxious ones, whom he cheereth, seeming to fear lest they despair about themselves, as though they are not even in the reckoning of God. For many have such thoughts. But therefore do they abandon God, and hurry through any kind of sin, because they believe not that God careth what they do. Hear the words of God's mouth, despair not of thyself. He Who cared to make thee, careth He not to re-make thee? If he mentioned these things only, perhaps thou wouldest answer me, 'God, Who made heaven and earth and sea, is a great God: but doth He think of me?' It would be said to thee, 'He made thee.' How so? am I heaven, or am I earth, or am I sea? Surely it is plain; I am neither heaven, nor earth, nor sea: yet I am on earth. At least thou grantest me this, that thou art on earth. Hear then, that God made not only heaven and earth and sea: for He *made heaven and earth and sea, and all that is in them.* If then He made all that is in them, He made thee also. It is too little to say, thee; the sparrow, the locust, the worm, none of these did He not make, and He careth for all. His care refers not to His commandment, for this commandment He gave to man alone: for the Psalm saith, *Thou, Lord, shalt save both man and beast, according to the multitude of Thy mercy, O God. The multitude of Thy mercy,* He saith: according to this, *Thou shalt save both man and beast.* And the Apostle saith, *Doth God take care for oxen?* In the one passage, *God careth not for oxen;* in the other, *Thou, Lord, shalt save both man and beast:* are these contrary? For what is it that the Apostle saith? *Doth God regard oxen?* Where then is the command, *Thou shalt not muzzle the ox that treadeth out the corn:* hath not God there thought about oxen? He meant then certain other oxen to be represented. For God doth not take care to bid thee how to treat thy oxen, this human nature herself careth for. Man is so made, that he knoweth how to provide for his oxen; nor in regard of them hath he

VER.
6.

Ps. 36,

6.

1 Cor. 9,

9.

Deut.

25, 4.

PSALM received commandments from God, but it has been im-
 CXLVI. planted in him by God, so that he should know how to
 act even without commandment; such hath God made him.
 But as he ruleth his cattle, so is he to be ruled by Another:
 from Him by Whom he is ruled, he hath received a com-
 mandment. As regards then the tenor of the commandment,
God doth not take care for oxen: as regards His providential
 care of the universe, whereby He created all things, and
 ruleth the world, *Thou, Lord, shalt save both man and
 beast.*

14. Attend, my beloved. Here perhaps some one may say
 to me, *God careth not for oxen*, comes from the New
 Testament: *Thou, Lord, shalt save both man and beast*,
 is from the Old Testament. There are some who find fault
 and say, that these two Testaments agree not with one
 another. That he may not, as is likely, say that there is
 one thing in the Old Testament, another in the New, and
 call upon me for a sentiment from the New Testament, such
 as this, *Thou, Lord, shalt save both man and beast*, what do
 I? Nothing is so much the sum of the New Testament as
 the Gospel. In the Gospel I find, that God hath to do
 with all these things: none can gainsay it. For is the
 Apostle at variance with the Gospel? Let us hear the Lord
 Matt. 6, Himself, the Chief and Master of the Apostles: *Consider*,
 26. *saith He, the fowls of the air; they sow not, neither do they
 reap, nor gather into barns, and your heavenly Father
 feedeth them.* Therefore even beside men, these animals
 are objects of care to God, to be fed, not to receive a law.
 As far then as regards giving a law, *God careth not for oxen*:
 as regards creating, feeding, governing, ruling, all things
 Mat. 10, have to do with God. *Are not two sparrows sold for one*
 29. *farthing*, saith our Lord Jesus Christ, *and one of them shall
 not fall to the ground without the will of your Father:*
how much better are ye than they. Say not then, 'I have
 nought to do with God.' Thy soul belongeth to God, thy
 body belongeth to God, for God made both thy soul and
 thy body. Perhaps thou sayest, God counteth me not in
 this great multitude. There follows here a wondrous passage
 ib. 30. in the Gospel; *the hairs of your head are all numbered.*

15. He then is my God, and in Him is my hope, *Who*

made heaven and earth, the sea, and all that is in them. VER. 7.
 But as regardeth me, how dealeth He with me? *Who keepeth truth for ever.* He has commended to us a God to be loved and to be feared. *Who keepeth truth for ever.* What *truth for ever?* what *truth* doth He *keep*, and wherein doth He *keep it for ever?* *Who executeth judgment for* VER. 7.
them that suffer wrong. He avengeth them that suffer wrong. My brethren, He *executeth judgment* for them. For whom? *for them that suffer wrong*, punishing all wrong-doers. If then He will favour them that suffer wrong, and punish the wrong-doers, consider now of which number thou choosest to be. See, consider whether thou choosest to be among those who suffer wrong, or among those who do wrong. For there cometh at once to thee the voice of the Apostle; *now therefore there is altogether* 1 Cor. 6,
a fault among you, that ye go to law one with another: 7.
why do ye not rather suffer wrong? He urgeth thee not to suffer annoyance, but to suffer wrong: for not every annoyance is wrong. For whatever thou sufferest lawfully is not a wrong; lest perchance thou shouldest say, I also am among those who have suffered wrong, for I have suffered such a thing in such a place, and such a thing for such a reason. Consider whether thou hast suffered a wrong. Robbers suffer many things, but they suffer no wrong. Wicked men, evil doers, house-breakers, adulterers, seducers, all these suffer many evils, yet is there no wrong. It is one thing to suffer wrong; it is another to suffer tribulation, or penalty, or annoyance, or punishment. Consider where thou art; see what thou hast done; see why thou art suffering; and then thou seest what thou art suffering. Right and wrong are contraries. Right is what is just. For not all that is called right, is right. What if a man lay down for you unjust right? nor indeed is it to be called right, if it is unjust. That is true right, which is also just. Consider what thou hast done, not what thou art suffering. If thou hast done right, thou art suffering wrong; if thou hast done wrong, thou art suffering right.

16. Wherefore have I said this, brethren? That heretics may not puff themselves up, when they happen to suffer ought from the orders of earthly powers; that they may

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not number themselves among those who *suffer wrong*, and say, Behold, the Psalm comforteth me, for I worship God. *Who shall execute judgment for them that suffer wrong.* Rightly do I ask, whether thou sufferest a wrong. If thou hast done right, it is a wrong thou sufferest. Is it right to renounce Christ? Is it right in rebellious pride to set up an altar? Is it right, when His persecutors spared Christ's robe, to rend Christ's Church? It follows then, that if this is not right, whatever thou sufferest for this is right. Thou art not then of those who suffer wrong. I read Matt. 5, somewhat yet more clear in the Gospel; *Blessed*, it saith, 10. *are they who suffer persecution.* Wait: why dost thou hurry? why dost thou say, 'I am such?' Wait, I say; I will read the whole. Thou hast heard, *Blessed are they that suffer persecution*: now thou hast begun to claim somewhat to thyself: allow me to read the whole: see what followeth. *Blessed are they which suffer persecution for righteousness' sake.* Now say, 'I am such.' If thou darest to say, 'I am such,' let us retract what I have said above: or, not to be long, I ask thee one question; If thou wast to condemn one man, whose cause thou hadst not heard, wouldest thou dare to say thou maintainedst justice? or if thou hadst suffered any thing for this, wouldest thou call it a wrong? Thou settest up thyself on the rash tribunal of thy heart, from whence thou must be cast down; and darest thou pass sentence on a man whose cause thou hast not heard? If thou didst this in regard of one man, thou wouldest be unjust; thou doest it in regard of the whole world, and art thou just? Beloved brethren, who is it who suffereth the wrong, but the Catholic Church, which undergoeth all these things? Among all the scandals of heretics she groaneth; she seeth the weak drawn from her bosom by evil persuasion and deceit, her little ones dragged through I know not what secrets of wicked dens, sees them re-baptized, sees Christ destroyed in them; sees killed in them not their mortal being, whereby they are men, but that whereby they are to live for ever. A man is persuaded to say, 'I am not a Christian,' and it is called righteousness. 'Thou art about to go before a Bishop,' he saith to him; 'see thou sayest not that thou art a Christian; for, if thou

sayest that thou art a Christian, thou wilt not receive; in order to receive, say that thou art not. What dost thou advise, O Christian? what dost thou teach? Certainly thou sufferest persecution. How much more truly art thou thyself a persecutor! When the Emperors persecuted the Christians, they compelled by threats, what thou effectest by persuasion. Thou persuadest a Christian to deny that he is a Christian: what thou effectest by persuasion, that the persecutor effected not by slaying. A man liveth under thee, who denieth that he is a Christian. He denies, and is he alive? Nay, he hath already lost his life: he is a corpse that speaketh to thee. He who hath been smitten with the sword of the persecutor hath fallen, and yet liveth; he to whom thou speakest standeth, yet hath fallen. When thou doest thus, will whatever thou sufferest be a wrong? I would not that thou shouldest flatter thyself: if all these things which thou doest are unjust, whatever thou sufferest will be just. But for whom doth He *execute judgment, Who keepeth truth for ever? For them that suffer wrong.*

17. Now go thou on, and prove with those fine arguments of thine, which seem so sharp and subtle, that thou feedest others: tell me, can a hungry man feed others? that is, can a sinner give what is holy? Can a hungry man feed others? Can a sick man heal? Can one that is bound set free? Those arguments seem grand and subtle, wherewith they deceive the unskilled. Let this Psalm shut their mouths: *Who giveth food to the hungry.* Behold, from thee I look for nothing: *God giveth food to the hungry.* Who are *the hungry*? All. What is, all? To all things that have life, to all men He giveth food: doth He not reserve some food for His beloved? If they have another kind of hunger, they have also another kind of food. Let us first enquire what their hunger is, and then we shall find their food. *Blessed are they that hunger and thirst after righteousness, Matt. 5, for they shall be filled.* We ought to be God's hungry ones. Let us beg in prayers before the gate of His presence: He *giveth food to the hungry.* Why dost thou, O heretic, boast thyself, that thou settest free, thou liftest up, thou enlightenest? Is it, forsooth, because thou art already enlightened, and standest upright, and art a light?

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Far be it from thee. Listen to what was said above: *put not your trust in princes, or in the children of men, in whom is no salvation.* They do not give salvation. Let the heretics then depart from before us. *The Lord looseth them that are fettered; the Lord lifteth up them that are dashed down; the Lord maketh wise them that are blind.* Perfectly hath he by this last sentence explained to us all the preceding ones: lest perchance, when he had said, *the Lord looseth them that are fettered*, we should refer it to those fettered ones, who for some crime are bound in irons by their masters: and in that he said, *He lifteth up them that are dashed down*, there should occur to our minds some one stumbling or falling, or thrown from a horse. There is another kind of fall, there are other kinds of fetters, just as there is other darkness and other light. Whereas he said, *He maketh the blind wise*; he would not say, He enlighteneth the blind, lest thou shouldest understand this also in reference to the flesh, as the man was enlightened by the Lord, when He anointed his eyes with clay made with spittle, and so healed him: that thou mightest not look for any thing of this sort, when He is speaking of spiritual things, he pointeth to a sort of light of wisdom, wherewith the blind are enlightened. Therefore in the same way as the blind are enlightened with the light of wisdom, so are the fettered set free, and those who are dashed down are lifted up. Whereby then have we been fettered? whereby dashed down? Our body was once an ornament to us: now, we have sinned, and thereby have had fetters put on us. What are our fetters? Our mortality. Hear the Apostle Paul, for he too was as yet fettered in his pilgrimage here. How vast regions did he traverse in his fetters: his fetters were not heavy to him: with these fetters he preached the Gospel to the whole world: the spirit of love carried away his fetters, and he went about to the utmost of his power. Yet what saith he himself? *Having a desire to be set free, and to be with Christ.* What is, *to be set free?* From the fetters of mortality: and yet through compassion he still was willing to remain in fetters, for the sake of others who were fettered, that he might minister to them: *to abide in the flesh is needful for you.* *The Lord, therefore, looseth them that are fettered*, that is, from mortal

Phil. 1,
23.

ib. 24.

He maketh them immortal; *the Lord lifteth up them that are dashed down.* Wherefore were they dashed down? VER. 9.
 Because they were up-lifted. Wherefore are they lifted up? Because they first were humbled. Adam fell, was dashed down. He fell, Christ came down. Wherefore came He down Who fell not, save that he might be lifted up, who did fall. *The Lord maketh wise the blind; the Lord loveth the righteous.* Therefore, *He executeth judgment for them that suffer wrong.*

18. And who are the *righteous*? How far are they righteous now? Just as thou hast; *the Lord guardeth* ver. 9.
proselytes. Proselytes are strangers. Every Church of the Gentiles is a stranger. For it cometh in to the Fathers, not sprung of their flesh, but their daughter by imitating them. Yet the Lord, not any man, guardeth them. *The orphan and widow He will take up.* Let none think that He taketh up the orphan for his inheritance, or the widow for any business of hers. True, God doth help them; and in all the duties of the human race, he doeth a good work, who taketh care of an orphan, who abandoneth not a widow: but in a certain way we are all orphans, not because our Father is dead, but because He is absent. For among men one is an orphan whose father is dead. Yet if ye look at the truth, my brethren, since the soul dieth not, our parents are alive; and so, those who are orphans, are orphans rather because their parents are absent: if they have been evil, they are living in punishment; if good, they are living in rest: to their Creator all things remain. Yet so long as we are in this body, and inhabit the place of our wandering, our Father is absent, and we cry to Him, *Our Father, Which art in Heaven.* Therefore is the Church a widow, her Spouse, her Husband, being absent. Hereafter He will come, Who now protecteth her, not seen, but longed for. For we are seized with great longing, and through love of Him Whom we see not, we long. We shall cling to His embrace when we see Him, if, while as yet we see Him not, we are filled with faith in Him. By *orphan and widow* then, what meant He to be understood, brethren? Those who are bereft of all hope and aid. Let the soul which is bereft in the world hope for the aid of God.

PSALM CXLVI. Whatever thou hast here—hast thou gold, and dost thou rely on it? now thou art not *a stranger*, thou art not an *orphan*, thou art not reckoned as a widow. Hast thou a friend? if thou reliest on him and givest up God, thereby thou art no longer bereft. Hast thou all these things, and yet reliest not on them, pridest not thyself on them? Thou art God's *orphan*, God's *widow*. He *taketh up the orphan*, He *taketh up the widow* too.

19. *And the way of sinners He shall root out.* What is, *the way of sinners*? To mock at these things which we say. 'Who is an orphan, who a widow? What kingdom of heaven, what punishment of hell is there? These are fables of the Christians. To what I see, to that will I live: 1Cor. 15, *let us eat and drink, for to-morrow we die.*' Beware lest 32. such men persuade you of ought: let them not enter through your ears into your heart; let them find thorns in your ears: let him, who seeketh to enter thus, go away pierced: ib. 33. for, *evil communications corrupt good manners*. But here perhaps thou wilt say, 'Wherefore then are they prosperous? Behold, they worship not God, and commit every kind of evil daily: yet they abound in those things, through want of which I toil.' Be not envious against sinners. What they receive, thou seest; what is in store for them, seest thou not? And how, saith he, do I see what is not seen? Verily faith hath eyes; eyes too, greater, and more powerful, and Ps. 25, strong. These eyes have never deceived any one: let *these 15. eyes be ever unto the Lord, that He may pluck thy feet out of the net*. The way of sinners pleaseth thee because it is broad, and many walk therein: thou seest its breadth, thou seest not its end. Behold, where it endeth is a precipice; where it endeth is a deep pit: in that end they who walk joyously along this road are whelmed. But thou canst not strain thine eyes so as to see the end: believe Him Who seeth it. And what man is there that seeth it? perhaps no man: but thy Lord hath come to thee, that thou mightest believe God. Wilt thou not believe even the Lord thy Matt. 7, God, Who saith, *Broad and spacious is the way that leadeth 13. to destruction, and many there be that walk by it?* This *way the Lord will root out*, for this is *the way of sinners*.

20. And, when *the way of sinners* has been *rooted out*,

what remaineth for us? *Come, ye blessed of My Father, enjoy the Kingdom which hath been prepared for you from the beginning of the world.* Herewith the Psalm concludeth: *and the way of sinners He shall root out.* And how shalt thou fare? *The Lord shall reign for ever.* Rejoice, for for thee He shall reign: rejoice, for thou shalt be His kingdom. For see also what followeth. Certainly thou art a citizen of Sion, not of Babylon, that is, not of the perishable city of this world, but of Sion, which for a while is in toil and wandering, but for eternity shall reign. Thou hast heard then the end: to it thou belongest. *The Lord shall reign for ever, thy God, O Sion.* O Sion, thy God shall reign for ever; surely thy God will not reign without thee. *For generation and generation.* He hath said it twice, because he could not say it for ever. And think not that eternity is bounded by finite words. The word eternity consists of four syllables; in itself it is without end. It could not be commended to thee, save thus, *Thy God shall reign for generation and generation.* Too little hath he said: if he spoke it all day long, it were too narrow: if he spoke it all his life, must he not at length hold his peace? Love eternity: without end shalt thou reign, if Christ be thine End, with Whom thou shalt reign for ever and ever. Amen.

PSALM CXLVII.

Sermon to the People of Carthage.

LAT.
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1. WE listened attentively, while this present Psalm was being chanted: yet not all who heard, also understood. How much more attentively then should it now be listened to, if, as I hope and desire, with the help of the prayers of all who hear me, whatever in it is perhaps obscure, may, by God's grace, be revealed; that your hearing may be profitable; and that the hearer may not return empty, who when present listened with attention. Wherewith doth it begin? It is said to us, *Praise the Lord.* This is said to all nations, not to us alone. And these words, sounded forth through separate places by the Readers, each Church heareth separately; but the one same Voice of God proclaim-

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eth unto all, that we praise Him. And as though we asked wherefore we ought to praise the Lord, behold what reason he hath brought forward: *Praise the Lord*, he saith, *for a Psalm is good*. Is this all the reward of them that praise? Let us praise the Lord. Wherefore? *Because a Psalm is good*. I would wish, saith one, to praise the Lord, if only He give me somewhat for my praise. For who praiseth for nothing even a man? Those who praise a man then look for some reward: ought he who praises God, to look for or seek or hope for no reward? The weak is praised, and somewhat is hoped for from him: the Almighty is praised, and is there no reward? Or do I perhaps desire that which He cannot give? What doth man desire, which is not in the hand of God? When thou hast praised a man, thou mayest perhaps desire that which he cannot supply; God thou mayest praise in safety; for none can say that He cannot supply ought that thou canst long for. Having then set before us the hope of some reward, we ought to praise God, not however as though He would give whatsoever we desire. For He is our Father; and whatever evil His sons desire, He giveth not. Let us praise and hope and long, not for this or that, but for what He, Whom we praise, judgeth meet to be given. For He knoweth what it is expedient should be given us; let us observe what it is

Rom. 8, good for us to receive. The Apostle saith, *We know not* 26. *what to pray for as we ought*. And this very same Apostle Paul hoped that it would be good for him that *the thorn in the flesh, the messenger of Satan to buffet him*, should be taken from him, as he himself confesseth, and

2Cor.12, saith, *for this cause I besought the Lord thrice that it* 8. 9. *might be taken from me: and He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness*. He desired a certain thing; it was not granted him as was his wish, but it might be granted as was for his health. Here then what is set before us? *Praise*, saith he, *the Lord*. Wherefore should we praise the Lord? *Because a Psalm is good*. The *Psalm* is praise of God. This then he saith, *Praise the Lord, for it is good to praise the Lord*. Let us not thus pass over the praise of the Lord. It is spoken, and hath passed: it is done, and we are silent:

we have praised, and then rested; we have sung, and then VER. 1. rested. We go forth to some business which awaits us, and when other employments have found us, shall the praise of God cease in us? Not so: thy tongue praiseth but for a while, let thy life ever praise. Thus then *a Psalm is good.*

2. For a *Psalm* is a song, not any kind of song, but a song to a psaltery. A psaltery is a kind of instrument of music, like the lyre and the harp, and such kinds of instruments, which were invented for music. He therefore who singeth Psalms, not only singeth with his voice, but with a certain instrument besides, which is called a psaltery, he accompanieth his voice with his hands. Wilt thou then sing a Psalm? Let not thy voice alone sound the praises of God; but let thy works also be in harmony with thy voice. When then thou singest with thy voice, sometimes thou wilt be silent; sing with thy life in such wise, that thou be never silent. Thou art engaged in business, and meditatest some fraud: thou hast become silent from the praises of God; and, what is worse, not only hast become silent from His praise, but hast also gone on to blasphemy. For when by thy good work God is praised, thou art praising God by thy work: when by thy evil work God is blasphemed, thou art blaspheming God by thy work. To please then the ear, sing with thy voice; but with thy heart be not silent, with thy life be not still. Thou devisest no fraud in thy heart: thou singest a Psalm to God. When thou eatest and drinkest, sing a Psalm: not by intermingling sweet sounds suited to the ear, but by eating and drinking moderately, frugally, temperately: for thus saith the Apostle, *whether ye eat or drink, or whatever ye do, do all to the glory of God.* 1Cor. 10, 31. If then thou doest right in eating and drinking, if thou takest food to refresh thy body and reinvigorate thy limbs, giving thanks to Him Who gave to thee, mortal and frail as thou art, these comforting supplies, then both thy meat and thy drink praise God: but if by immoderate voracity thou exceedest the due bounds of nature, and gluttest thyself in excess of wine, however great praises of God thy tongue sound, yet thy life blasphemeth Him. After food and drink thou liest down to sleep: in thy bed neither commit any pollution, nor go beyond the licence

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given by the law of God: let thy marriage bed be kept chaste with thy wife: and if thou desire to beget children, yet let there not be unbridled sensuality of lust: in thy bed give honour to thy wife, for ye are both members of Christ, both made by Him, both renewed by His Blood: so doing thou praisest God, nor will thy praise be altogether silent. What, when sleep has come over thee? Let not an evil conscience rouse thee from rest: so doth the innocence of thy sleep praise God. If then thou praisest, sing not only with thy voice, but take to thee also the psalter of good works, *for a Psalm is good*. Thou praisest in thy employment, thou praisest in thy eating and drinking, thou praisest while resting in thy bed, thou praisest in thy sleep: when dost thou not praise? We shall be perfect in praising God, when we come to that city, when we are made equal to the Angels of God, when no bodily craving in any part assails us, when no hunger or thirst interrupts us, no heat wearies, no cold freezes, no fever pulls down, no death endeth. For that most perfect praise let us practise ourselves, by praising here in good works.

Ecclus.
15, 9.

3. Wherefore, when he had said, *Praise the Lord, for a Psalm is good*, he says, *let praises be pleasant to our God*. How will *praise be pleasant to our God*? If He be praised by our good lives. Hear that then praise will be pleasant to Him. In another place it is said, *Praise is not seemly in the mouth of a sinner*. If then in the mouth of a sinner praise is not seemly, neither is it pleasant, for that only is pleasant which is seemly. Wilt thou then that thy *praise be pleasant to thy God*? Be not out of tune with thy good song by ill behaviour. *Let praise be pleasant to our God*. What did he mean? Ye who praise, live aright: He regardeth more how ye live, than how ye speak. Surely thou desirest to have peace with Him Whom thou praisest: how dost thou seek peace with Him, when thou art at discord with thyself? How, thou wilt say, am I at discord with myself? One thing thy tongue soundeth, another thy life discloseth. *Let praise be pleasant to our God*. For praise may be pleasant to a man, when he heareth one praising with neat and clever sentiments, and with a sweet voice; but *let praise be pleasant to our God*,

Whose ears are open not to the mouth, but to the heart; not to the tongue, but to the life of him that praiseth. VER. 2.

4. Who is *our God*, that praise should be pleasant to Him? He maketh Himself sweet to us, He commendeth Himself to us; thanks to His condescension. For He deigneth to commend Himself to us, not as though we could supply ought to Him, but rather may receive much from Him. How then doth God commend Himself to us? *But God commendeth His love to us.* Rom. 5, 8. How doth He commend it? Harken: let the Apostle himself speak, that we may compare him with the Psalm: *God commendeth, saith he, His love to us.* How doth He commend it? *In that, while we were yet sinners, Christ died for us.* What then hath He in store for them that are sinners? Since then the Apostle hath said, that God so commended His love to us, as that Christ died for the ungodly, not that they should remain ungodly, but that by the death of the Righteous they should be healed of their unrighteousness; what hearest thou here after he had said, *let praise be pleasant to our God?* Let us see whether it be the commendation which the Apostle speaketh of, that Christ died for the sinners and ungodly: *the Lord Who buildeth up Jerusalem, and gathereth the dispersions of Israel.* ver. 2. Behold the Lord Who buildeth up Jerusalem, and gathereth the dispersions of her people. For the people of Jerusalem are the people of Israel. It is Jerusalem *eternal in the heavens*, whereof the Angels are citizens also. What then is Israel there? If thou considerest the man, the grandson of Abraham, who was called also Jacob, how understand we the Angels to be Israel? If we examine the meaning of the name, since Jacob too had his name changed, and was called Israel, greater then is the name Israel: and would that we too may follow, and be Israel. For what is the meaning of Israel? 'Seeing God.' All the citizens then of that city, through seeing God, rejoice in that great and wide and heavenly city; they gaze upon God Himself. But we are wanderers from that city, driven out by sin, that we should not remain there; weighed down by mortality, that we should not return thither. God looked back on our wandering, and He Who *buildeth up Jerusalem*, re-

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stored the part that had fallen. How restored He the part that had fallen? *Gathering the dispersions of Israel.* A certain part fell, and became wanderers; this wandering part God in His mercy saw, and sought them that sought Him not. How sought He them? Whom sent He to our captive estate? He sent a Redeemer, according to what the Apostle saith, *God commendeth His love to us, in that while we were yet sinners, Christ died for us.* He sent then to our captive estate His Son as a Redeemer. Take with Thee, said He, a bag, bear therein the price of the captives. For He put on Him our mortal flesh, and therein was the Blood, by the shedding of Which we were to be redeemed. With that Blood He *gathered the dispersions of Israel.* And if He gathered them that before were dispersed, how must we strive that they be gathered who now are dispersed? If the dispersed have been gathered, that in the Hand of the Builder they might be fashioned into the building, how should they be gathered who through disquiet have fallen from the Hand of the Builder? *The Lord Who buildeth up Jerusalem.* Behold Whom we praise; behold to Whom we owe praise all our life long. *The Lord Who buildeth up Jerusalem, and gathereth the dispersions of Israel.*

5. How doth He gather? What doeth He in order to gather? *Who healeth the bruised in heart.* Behold the way in which the dispersions of Israel are gathered, by the healing of the bruised in heart. They who are not of a bruised heart, are not healed. What is to bruise the heart? Let it be known, brethren, let it be done, that ye may be able to be healed. For it is told in many other places of Scripture; especially in the famous place, the Psalmist, singing as it were with our voice, said, *for if Thou hadst desired a sacrifice, verily I would have given it.* He said to God, *if Thou hadst desired a sacrifice, verily I would have given it, but Thou wilt not be delighted with burnt-offerings.* What then? shall we remain without offering any sacrifice? Hear what He desireth that thou shouldest offer. He goeth on and saith, *the sacrifice of God is a troubled spirit, a bruised and contrite heart God will not despise.* He healeth then the bruised in heart, for He draweth nigh unto them to heal them; as is said in another

Ps. 51,
16. 17.

place, *the Lord is nigh unto them who have bruised their heart.* Who are they that have *bruised their heart*? The humble. Who are they that have not *bruised their heart*? The proud. The bruised heart shall be healed, the puffed up heart shall be dashed down. For for this purpose perhaps is it dashed down, that being bruised it may be healed. Let not our heart then, brethren, desire to be set upright, before it be upright. It is ill for that to be uplifted which is not first corrected.

6. *Who healeth the bruised in heart, and bindeth up their bruises.* He healeth, saith he, *the bruised in heart*: He healeth then the humbled in heart, He healeth them who confess, He healeth them that punish themselves, who exercise a strict judgment upon themselves, that they may be able to feel His mercy. Such He healeth; but their perfect healing will take place when this mortal life is passed, *when this corruptible shall have put on incorruption, and this mortal shall have put on immortality*: when there shall be nothing to tempt us through the sinfulness of the flesh: not only nothing for us to consent to, but not even any thing to be suggested by the flesh. For now, my brethren, how many unlawful delights assail the mind? And although we consent to them not, so that our members are servants to righteousness, not to iniquity, yet even to be pleased by such things, even though thou consent not, is as yet short of perfect soundness. Thou shalt then be healed, thou, man of a bruised heart, shalt be healed. Blush not, bruise thy heart; such are they whom God healeth. But thou wilt say, What must I do now? For *I delight in the law of God according to the inner man; but I see another law in my members warring against the law of my mind, and leading me captive under the law of sin.* What must thou do now? Bruise thy heart, confess; go on, say what followeth, *O wretched man that I am, who shall deliver me from the body of this death?* For to say this, *O wretched man that I am*, is at once to bruise the heart. Let him hope for happiness, who confesseth unhappiness. Say then, *O wretched man that I am, who shall deliver me from the body of this death?* that it may be said to thee in answer, *The grace of God, through Jesus Christ our Lord.*

VER.
3.
Ps. 34,
18.

1 Cor.
15, 53.

Rom. 7,
22-25.

PSALM But how shall the grace of God, whereof we have now
CLVII. received the earnest, set us free? Hear the Apostle again ;
the body is dead because of sin, but the spirit is life because

Rom. 8, *of righteousness. If then the Spirit of Him Who raised up*
10. 11. *Jesus Christ from the dead dwell in you, He Who raised*
up Jesus Christ from the dead shall also quicken your
mortal bodies by His Spirit, Which dwelleth in you. This
 then is the earnest which our spirit hath received, that we
 begin through faith to serve God, and through faith to be
Rom. 1, called righteous. *For the just liveth by faith.* But whatever
17. in you still fighteth and resisteth, is of the mortality of the
 flesh, and this shall be healed. For *He shall quicken,*
 saith the Apostle, *your mortal bodies by His Spirit, Which*
dwelleth in you. For this He gave the earnest, that He
 will fulfil what He hath promised. What then now in this
 life, when as yet we are confessors, not yet possessors, what
 in this life is to be done? How shall it be healed? *He*
healeth the bruised in heart: but perfect soundness will not
 be till the time we mentioned. What then now? *He bindeth*
up their bruises. He, *Who healeth the bruised in heart,*
 whose perfect soundness will be in the resurrection of the
 just, now *bindeth up their bruises.*

7. What are the means whereby He *bindeth up their*
bruises? Just as physicians bind up fractures. For some-
 times, (observe this, beloved; it is well known to those
 who have observed it, or have heard it from physicians,) sometimes when limbs are sound, but are crooked and
 distorted, physicians break them in order to set them
 straight, and make a new wound, because the soundness
 which was distorted was amiss. Just so then Scripture
Hos. 14, saith, *The ways of the Lord are straight, but the crooked-*
9. *hearted shall stumble in them.* Who is the crooked-hearted?
 The twisted-hearted: he that hath a twisted heart. He
 thinketh that all things which God hath said are twisted;
 he thinketh that all which God hath done is crooked; and
 all the judgments of God displease him, especially those
 whereby he himself is chastised; and he sitteth, and argueth
 how evilly God doeth, because He doeth not according to
 his will. It is not enough for the distorted heart not to
 set itself straight after God's pattern: it wisheth also to

distort God after its own pattern. What then saith God ^{VER. 3.} from above? Thou art twisted, I am straight. If thou wast straight, thou wouldest see that I am straight. Just as if thou wast to lay on an even floor a crooked piece of timber, it would not rest in its place, it would totter in every direction, it would be swayed in every direction, which yet is not caused by the unevenness of the ground, but by the crookedness of the timber; so Scripture saith, *How good* ^{Ps. 73, 1.} *is God to Israel, to the right of heart.* Well then, how is the crooked heart straightened? It is both crooked and hard; being then both crooked and hard, let it be broken, let it be bruised, that it may be set straight. Thou canst not set thine own heart straight: do thou break it, let Him set it straight. How dost thou break it? how dost thou bruise it? By confessing and punishing thy sins. What else doth beating the breast mean? Unless perhaps we think that our bones have sinned, when we beat our breasts. Nay, we mean that we bruise our heart, that it may be set straight by God.

8. *He healeth then them that are bruised in heart*, that have a bruised heart: and soundness of heart will then be perfected, when the restoration of the body also which is promised shall be fulfilled. Now in the mean while, what doeth the physician? *He bindeth up thy bruises*, that thou mayest arrive at most complete soundness, until that which has been broken and bound up may be firmly knit. What are these means whereby He bindeth? The sacraments of this present life. The means whereby *He bindeth up our bruises* to heal them, are the sacraments of this present life, whereby in the mean time we obtain our comfort: and all the words we speak to you, words which sound and pass away, all that is done in the Church in this present time, are the means whereby *He bindeth up our bruises*. For just as, when the limb has become perfectly sound, the physician taketh off the bandage; so in our own city Jerusalem, when we shall have been made equal to the Angels, think ye that we shall receive there, what we have received here? Will it be needful then that the Gospel be read to us, that our faith may abide? or that hands be laid upon us by any Bishop? All these are means of binding up fractures;

PSALM when we have attained perfect soundness, they will be taken
CXLVII. off; but we should never attain it, if they were not bound
 up. *He healeth then the bruised in heart, and bindeth up
 their bruises.*

- ver. 4.** 9. *Who telleth the number of the stars, and calleth them
 all by their names.* What great matter is it for God to tell
 the number of the stars! Men even have endeavoured to
 do this; whether they have been able to achieve it, is their
 concern; they would not however attempt it, did they not
 think that they should achieve it. Let us leave alone what
 they can do, and how far they have attained; for God I
 think it no great matter to count all the stars. Or doth He
 perhaps go over the number, lest He should forget it? Is it
 any great thing for God to number the stars, by Whom
- Mat. 10,** *the very hairs of your head are numbered?* It is plain, my
30. brethren, that God willeth that we should understand some-
 what by what He saith, *Who telleth the number of the stars,
 and calleth them all by their names.* The stars are certain
 lights in the Church comforting our night, all of whom the
- Phil. 2,** *Apostle saith, among whom ye shine as lights in the world.*
15. *In the midst of a crooked and perverse generation, saith he,
 among whom ye shine as lights in the world, holding the
 Word of life.* These stars God counteth; all who shall
 reign with Him, all who are to be gathered into the Body of
 His only-begotten Son, He hath counted, and still counteth
 them. Whoso is unworthy, is not even counted. Many too
 have believed, or rather may, with a kind of shadowy
 appearance of faith, have attached themselves to His people:
 yet He knoweth what He counteth, what He winnoweth
 away. For so great is the height of the Gospel, that it hath
- Ps. 40, b.** *come to pass as was said, I have declared, and have spoken:
 they are multiplied above number:* there are then among
 the people certain supernumeraries, so to speak. What do
 I mean by supernumeraries? More than will be there.
 Within these walls are more than will be in the kingdom
 of God, in the heavenly Jerusalem; these are above the
 number. Let each one of you consider whether he shineth
 in darkness, whether he refuseth to be led astray by the dark
 iniquity of the world; if he be not led astray, nor conquered,
 he will be, as it were, a star, which God already numbereth.

10. *And calling them all by their names*, he saith. Herein VER. 4.
 is our whole reward. We have certain names with God; that God may know our names, this we ought to wish, for this to act, for this to busy ourselves, as far as we are able; not to rejoice in other things, not even in certain spiritual gifts. Consider, beloved; there are many gifts in the Church, as the Apostle saith; *to one is given by the Spirit* 1Cor.12, 8. &c.
the word of wisdom; to another faith, by the same Spirit; to another working of cures; to another discerning of spirits, that is, to discover between good and bad spirits; *to another divers kinds of tongues; to another prophecy.* How great, how many gifts hath he mentioned! Many who have used such gifts amiss, shall hear in the end, *I know you not.* Matt. 7, 23. &c.
 And what will they say in the end who are to hear, *I know you not?* *Lord, have we not prophesied in Thy Name, and in Thy Name cast out devils, and in Thy Name done many wondrous works?* All this in Thy Name. And what will He say to them? *I never knew you; depart from Me, ye who work iniquity.* What is it then to be already a light in the sky, comforting the night and not overshadowing the night? *Yet*, saith he, *I shew unto you a more excellent* 1Cor.12, 31.
way. If I speak with the tongues of men and of angels, 1Cor.13, 1. &c.
and have not charity, I am become as sounding brass or a tinkling cymbal. What a gift is it to *speak with the tongues of men and of angels!* Yet, *if I have not charity*, saith he, *I am as sounding brass, or a tinkling cymbal.* And though *I know all mysteries, and all knowledge*, saith he, *although I have all prophecy, and all faith, so that I could remove mountains,* (how great gifts are these!) *and have not charity, I am nothing.* How glorious a gift is it to be a martyr, and to give away all one's goods! Yet, *though I give all my goods*, saith he, *to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.* Whoso then hath not charity, though for a time he have these gifts, yet they shall be taken from him. What he hath shall be taken from him, because a certain other thing he hath not. This certain thing he hath not, whereby the other may be preserved, and himself not perish. What is that which the Lord saith, *he that hath, to him shall be* Mat.13, 12.
given; but whoso hath not, from him shall be taken even

PSALM *that which he hath? He then who hath not, from him shall*
CXLVII. *be taken even that which he hath. He hath grace to possess,*

but he hath not love to use; since then he hath not this, even that which he hath shall be taken from him. Therefore, that the disciples, whom He, willed to make stars in heaven, walking by the more excellent way, might have charity, He, *Who telleth the number of the stars, and calleth them all by their names,* when the disciples returned from their

Luke10, mission exulting, and saying, *Lord, even the devils are*
 17. *subject unto us in Thy Name*—then He, I say, *Who telleth*

the number of the stars, and calleth them all by their names, knowing that many would say, *have we not in Thy Name cast out devils?* to whom He should say, *I know*

ib. 20. *you not,* because He counted them not among the number of the stars, nor called them by their names—said, *In this rejoice not, that the devils are subject unto you; but rather rejoice, because your names are written in heaven. Who telleth the number of the stars, and calleth them all by their names.*

ver. 5. 11. *Great is our Lord.* The Psalmist is filled with joy, he hath poured out his words wonderfully: yet somewhat he was unable to speak, and how availed he to think on it? *Great is the Lord, and great is His power, and of His understanding is no numbering.* He Who numbereth the multitude of the stars, Himself cannot be numbered. *Great is our Lord, and great is His power, and of His understanding is no numbering.* Who can expound this? who can worthily even imagine what is meant by, *and of His understanding is no number?* And would that He may infuse Himself into you, and where we fail, in that He is mighty, He may Himself enlighten your minds, that ye may know what is the meaning of, *of His understanding is no number.* For ye see, brethren, of the sand is there any number? To us there is not, to

Mat.10, God there is; by Whom *the hairs of our head are num-*
 30. *bered,* by Him the sand also is numbered. Whatsoever then that is infinite this world containeth, though it be infinite to man, yet is not to God: too little is it to say, to God: even by the angels it is numbered. *Of His understanding there is no number.* His understanding surpasses all calculators; it cannot be counted by us. Numbers

themselves who numbereth? Whatever is numbered, is numbered by numbers. If whatever is numbered, is numbered by numbers, of numbers there can be no number; numbers cannot by any means be numbered. What then is there with God? wherewith made He all things, and where made He all things, to Whom it is said, *Thou hast arrayed all things in measure, number, and weight?* Or who can number, or measure, or weigh, measure and number and weight themselves, wherein God hath ordered all things? Therefore, *of His understanding is no number.* Let human voices be hushed, human thoughts still: let them not stretch themselves out to incomprehensible things, as though they could comprehend them, but as though they were to partake of them, for partakers we shall be. We shall not be this which we do contain, nor shall we contain the whole; but we shall be partakers: for of Jerusalem, whose dispersions He gathereth, somewhat great is said: *Jerusalem is built as a city, whose partaking is in the same.* What meaneth he by *the same*, save that which cannot be changed? All other created things may be this way or that, but He Who created cannot be this way or that. He then is *the same*, for to Him is said, *Thou shalt change them, and they shall be changed; but Thou art the same, and Thy years shall not fail.* If then *He is the same, and can in no degree be changed*, by partaking of His divine nature, we too shall be immortal for ever. And this earnest is given us of the Son of God, as I have already said to you, holy brethren, that before we became partakers of His immortal nature, He should first become partaker of our mortal nature. But as He became mortal, not of His own substance, but of ours, so do we become immortal, not of our own substance, but of His. Partakers then we shall be: let none doubt it: Scripture saith it. And of what shall we be partakers, as though these were parts in God, as though God were divided into parts? Who then can explain how many become partakers of one single substance? Require not then that which I think ye see cannot fully be said: but return to the healing of the Saviour, bruise your heart; let the darkness of your heart be crushed, obstinacy of soul bruised; let it be accused in evil, be born again in good.

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He will guide it, He will bind it up where it is broken, He will make it perfectly sound ; and then those things will not be impossible with us, which now are impossible. For it is good that he confess weakness, who desireth to attain to the divine nature. *Of His understanding is no number.*

12. What therefore thou shouldest do in this difficulty of understanding, he sheweth thee, when he goeth on to say,
 ver. 6. *The Lord taketh up the gentle.* For example ; thou understandest not, thou failest to understand, canst not attain : honour God's Scripture, honour God's Word, though it be not plain : in reverence wait for understanding. Be not wanton to accuse either the obscurity or seeming contradiction of Scripture. There is nothing in it contradictory : somewhat there is which is obscure, not in order that it may be denied thee, but that it may exercise him that shall afterward receive it. When then it is obscure, that is the Physician's doing, that thou mayest knock. He willed that thou shouldest be exercised in knocking ; He willed it, that He might open to thee when thou knockest. By knocking thou shalt be exercised ; exercised, thou shalt be enlarged ; enlarged, thou shalt contain what is given. Be not then indignant for that it is shut ; be mild, be gentle. Kick not against what is dark, nor say, It were better said, if it were said thus. For how canst thou thus say, or judge how it is expedient it be said ? It is said as it is expedient it be said. Let not the sick man seek to amend his remedies : the Physician knoweth how to temper them : believe Him Who careth for thee. Therefore what cometh next ? *The Lord taketh up the gentle.* Resist not then against what God shutteth up : be gentle, that He may take thee up. But if thou resistest, hear what followeth ; *but humbleth the sinners even to the ground.* Many kinds of sinners are there. *He humbleth the sinners even to the ground.* What sinners, save the opposite to the gentle ? In fact, by what he hath said, *The Lord taketh up the gentle, but humbleth the sinners even to the ground,* he intended a certain sort of sinners to be understood, from the gentleness mentioned first. By sinners then in this place, we understand the fierce, and those who are not gentle. Wherefore doth He *humble them even to the earth ?* They carp at

objects of understanding, they shall perceive only things earthly. VER.
6.

13. This did He to men, who chose to ridicule the Law before they knew it, because they were not *gentle*. Understand me, beloved. There arose a certain most accursed sect, the Manichees, who ridiculed the Scriptures when they had received and read them; they chose to find fault with what they understood not, and by attacking and finding fault with what they understood not, they ensnared many. But they who chose to do this have been *humbled even to the earth*. They were not permitted to understand heavenly things: they savoured earthly things. All that thou hearest in their fables is nought but blasphemy and certain devices of bodily forms: for when they would understand God, they attained to the thought of this visible light, but could not advance beyond it, and they made such fields of light in the kingdom of God, as they saw our sun to be, looking on it as a sort of product of that light. For all this which is reached by means of the earth of the flesh, is earth in God's eyes. For we have that whereby we see, hear, smell, taste, touch: our flesh by means of those messengers, so to speak, which we call senses, perceives only corporeal things: but things of the intellect and spirit, are taken in by the mind. Because then they ridiculed the obscurity of the Scriptures, which for this reason were shut, that they might be exercised in knocking, not that the Scriptures should be refused to babes, they were humbled even to the earth, so that they could not any longer take in any thing save what is perceived by earth. And what mean I by earth? I mean the flesh. For the flesh is earth, and is made of earth. Whatsoever thou takest in by the eyes belongeth to earth: whatever by the ear, whatever by the smell, whatever by the taste, whatever by the touch, pertaineth to the earth, for by earth it is taken in. They therefore were not able to understand *His understanding* of which *there is no end*, for *of His understanding is no end*. Because they found fault with the Scriptures, which healthfully conceal understanding under certain mysteries, that the little ones may be exercised; and by this very finding fault being made ungentle, which is the opposite to *gentle*, they were humbled even to

PSALM the earth, that they should not be able to perceive God
CXLVII. Who is incorporeal, and that whatever thoughts they had of
God, should be only corporeal thoughts.

14. *God then humbleth sinners, even to the earth.* What then ought we to do, if we would not be *humbled even to the earth*? For it is a great thing to advance to things of the understanding, it is a great thing to advance to things spiritual, it is a great thing for the heart to advance so far as to know that there is somewhat which is neither extended through space, nor varied in time. For what is the appearance of wisdom? who imagineth it? Is it long? is it square? is it round? is it now here, and now there? One man thinketh of wisdom in the east, another thinketh of it in the west; if they think of it aright, set as they are in such utterly different places, to both it is entirely present. What is this? who can take it in? Who can take in this substance, this divine and unchangeable nature? Be not in haste; thou
ver. 7. will be able to take it in. *Begin to the Lord in confession.* Begin with this, if thou wouldest arrive at a clear understanding of the truth. If thou wilt be brought from the road of faith to the profession of the reality, *begin in confession.* First accuse thyself: accuse thyself, praise God. Call on Him, Whom as yet thou knowest not, to come and be known; not to come to thee Himself, but to lead thee to Him. For how can He come thither, whence He never departeth? For this is the very perfection of wisdom; it is every where, yet it is far from the wicked. It is, I say, every where; yet is it far from the evil who are every where. From whom, I ask you, is that far off which is every where? How think ye, save because they lie in their unlikeness, driving out in themselves the likeness of God? Having become unlike, they have withdrawn: when refashioned, let them return. Whence, saith he, shall we be refashioned? when shall we be refashioned? *Begin to the Lord in confession.* What after confession? Let good works follow. *Sing unto our God upon the harp.* What is, *Upon the harp*? As I have already explained, just like the Psalm upon the psaltery, so also is the *harp*: not with voice only, but with works. *Sing unto our God upon the harp.*

15. Behold, ye confess, ye work works of mercy; *sing*

God made Scripture obscure, that we may study it the more. 373

unto our God. What God? *Who covereth the heaven with clouds.* What is, *Who covereth the heaven with clouds?* Who hideth Scripture under figures and sacraments. He *Who humbleth sinners even to the earth,* He *Who taketh up the gentle, covereth the heaven with clouds.* Who then can see the heaven, which is covered with clouds? Fear not: hear what followeth. *Who covereth the heaven with clouds, Who prepareth rain for the earth.* *Who covereth the heaven with clouds:* now thou art alarmed, because thou canst not see the heaven: when it hath rained thou shalt gather fruit, and shalt see clear sky. *He covereth the heaven with clouds, Who prepareth rain for the earth:* perhaps our God hath done this. For had we not the obscurity of Scripture as an occasion, we should not say to you those things wherein ye rejoice. This then perhaps is the rain whereat ye rejoice. It would not be possible for it to be expressed to you by our tongue, were it not that God covereth with clouds of figures the heaven of the Scriptures. For this purpose then *doth He cover the heaven with clouds,* that He may *prepare rain for the earth.* For this purpose willed He that the words of the Prophets should be obscure, that the servants of God might afterwards have that by interpreting which they might flow over the ears and hearts of men, that they might receive from the clouds of God the fatness of spiritual joy. *Who covereth the heaven with clouds, Who prepareth rain for the earth.*

16. *Who maketh grass to grow upon the mountains, and herb for the service of men.* Behold the fruit of the rain. *Who maketh, saith he, grass to grow upon the mountains.* Doth it not also grow upon the low ground? Yes, but it is a great thing that it *groweth on the mountains.* By *mountains* he meaneth the high ones of the world: by *mountains* understand in this place, those who are endowed with some great dignity. And it is not wonderful that *a certain wilow* ^{Mark 12, 42.} *cast two miles into the treasury;* that the earth brought forth grass over the low ground: the mountain also brought forth even Zaccheus the chief of the publicans. This was ^{Luke 19,} more wonderful, that the *mountains* brought forth grass.^{2.} For the more men are exalted, the more grasping are they; and the greater they are in this world, the more do they love

PSALM their riches. And so the man went away sorrowful, who
 CXLVII. asked of the Lord counsel about eternal life, and called
 Mat. 19, Him *Good Master*, saying, *What shall I do that I may*
 16. &c. *have eternal life?* And the Lord said to Him, *Keep the*
commandments. Which? The commandments of the Law,
 said He. *All these have I kept from my youth. One*
thing, said He, thou lackest. Wilt thou be perfect? Go
and sell all that thou hast, and give to the poor, and thou
shalt have treasure in heaven, and come, follow Me. What
 said the Lord? Behold, thou art a mountain; receive rain,
 give forth grass. For what is it that thou wilt give? Is it
 not grass? For all that is given to the Church for the
 needs of God's servants by the rich, what is it but grass?
 For they are carnal things, which appear but for a time: but
 it is not any thing carnal which is gained by them. Hear
 what thou buyest with these worthless things. For thus
 1 Cor. 9, saith the Apostle, shewing that these things are grass: *if we*
 11. *have sown unto you spiritual things, is it a great thing if*
we reap your carnal things? Hear also that carnal things
 Is. 40, 6. are grass. *All flesh is grass, and all the glory thereof is as*
the flower of grass. He then went away sorrowful: and the
 Mat. 19, Lord said, *How hard is it for a rich man to enter into the*
 23. *kingdom of heaven!* This then is great, that *He maketh*
grass to grow upon the mountains. And how *maketh He*
grass to grow upon the mountains, if that rich man, when
 he had heard that he ought to give to the poor, went away
 sorrowful? How did He afterwards answer the Apostles
 ib. 26. when they were saddened? *The things which are difficult*
with men, are easy with God. He then *maketh the grass to*
grow upon the mountains, to Whom all things are easy.
 For nothing could be more barren than the hard mountains.
 He raineth, *Who maketh the grass to grow upon the moun-*
tains, and herb for the service of men. What service?
 Listen to Paul himself. *And ourselves,* saith he, *your*
 2 Cor. 4, *servants for Jesus Christ's sake.* He who said, *If we have*
 5. *sown unto you spiritual things, is it a great thing if we reap*
your carnal things? yet said, that he was a servant. For
 we are your servants, brethren. Let none of us speak of
 himself, as though he were greater than you. We shall be
 Mat. 20, greater if we are more humble. *But whosoever will be*
 26.

great among you, (it is the Lord's saying,) shall be your servant. Therefore, He maketh the grass to grow upon the mountains, and herb for the service of men. Paul the Apostle, indeed, living by his own labour, refused even to receive *the grass of the mountains*; he chose to want; nevertheless, the mountains gave *grass*. Because he chose not to receive, ought the mountains therefore not to give, and so to remain barren? Fruit is due to the rain, food is due to the servant, as the Lord saith, *Eat such things as they give you*: and that they should not think that they gave ought of their own, He added, *for the labourer is worthy of his hire.* VER. 8. Luke 10, 7. 8.

17. Therefore, brethren, since it has been given to me to say somewhat to you upon this opportunity, specially since we who speak to you seek no such things from you, and therefore speak the more freely: (though even if we did seek, we should be seeking your profit, and not your riches, but your righteousness;) yet I warn you in few words, since we have already said much, and our discourse must at length come to an end; if ye would not be barren, repay the rain by fruitfulness, lest hereafter your barrenness be condemned; for the Lord threateneth the barren and thorn-bearing land with fire, even as He prepared His granary for the fruitful: take heed to exact of yourselves; be your own exactors. Christ silently exacteth; and louder is His Voice though He be silent, in that He is not silent in the Gospel. For He is not truly silent, since He saith, *Make to yourselves friends of the Mammon of unrighteousness, that they too may receive you into everlasting habitations.* He is not silent; hear His Voice. For none can exact of you: unless perhaps there is need of exacting, that they who serve you in the Gospel, ask of you. If it come to this, that they have to ask, take heed lest what ye ask of God, ye ask in vain. Be then your own exactors, lest they who serve you in the Gospel, I do not say be compelled to ask of you, for perhaps they ask not even when compelled, but by their silence accuse you. Wherefore it is written, *Blessed is he who understandeth concerning the poor and needy.* When he saith, *who understandeth concerning the poor and needy*, he waiteth not for him to ask. Understand Heb. 6, 8. Luke 16, 9. Ps. 41, 1.

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Luke 6,
30.

concerning him. One needy man seeketh thee, another needy man thou oughtest to seek. Both are said, my brethren: just now has been read, *Give to every one that asketh of thee*; and in another place Scripture^a saith, *Let alms sweat in thy hand, till thou findest a righteous man to whom to give it*. One there is who seeketh thee, another thou oughtest to seek. Leave not indeed him who seeketh thee empty, for, *give to every one that asketh of thee*; yet still there is another whom thou oughtest to seek; *let alms sweat in thine hand, till thou findest a righteous man to whom to give it*. Ye will never do this, unless ye have somewhat set aside from your substance, each what pleaseth him according to the needs of his family, as a sort of debt to be paid to the treasury. If Christ have not a state¹ of His own, neither hath He a treasury². For know ye what 'fiscus' means? 'Fiscus' is a bag, and from the same source come also the words 'fiscellā,' and 'fiscina.' Think not that fiscus is a kind of dragon, because men are alarmed when they hear of the collector of the fiscus: the 'fiscus' is the public purse. The Lord had one here on earth when He had the bag: and the bag was entrusted to Judas. The Lord endured Judas, who was both a traitor and a thief, in him shewing to all the world His long-suffering; yet they who contributed, contributed to the Lord's treasury. Unless perchance ye think that the Lord went and sought, or was in need when Angels served Him, and He fed so many thousands with five loaves. Wherefore then willed He to want, save to shew an example to the mountains to bring forth grass, that they should not repay the rain with barrenness. Cut off then and prune off some fixed^b sum either from thy yearly profits or thy daily gains, else thou seemest as it were to give of thy capital, and thy hand must needs hesitate, when thou puttest it forth to that which thou hast not vowed. Cut off some part of thy income; a tenth if thou choosest, though that is but little. For it is said that the Pharisees gave a tenth; *I fast twice in the week, I give tithes of all that I possess*. And what

¹ rem-
publi-
cam.
² fiscus.

^a The Benedictine Editors were unable to identify this text.

^b Aliquid fixum; other Mss. fisco, which suits the context better; "prune off somewhat for the treasury," i. e. Christ's treasury, spoken of above.

saith the Lord? *Except your righteousness exceed the* ^{VER. 9.} *righteousness of the Scribes and Pharisees, ye shall not* ^{Matt. 5,} *enter into the kingdom of heaven.* He whose righteousness ^{20.} thou oughtest to exceed, giveth a tenth: thou givest not even a thousandth. How wilt thou surpass him whom thou matchest not? *Who covereth the heaven with clouds, Who prepareth rain for the earth; Who maketh the grass to grow upon the mountains, and herb for the service of men.*

18. *And giveth unto the cattle their food.* These are the ^{ver. 9.} cattle he meaneth, even God's flocks. God defraudeth not His flock of their food through men, for whose *service He maketh the grass to grow.* Whence the Apostle saith, *Who* ^{1 Cor. 9,} *feedeth a flock, and eateth not of the milk of the flock?* ^{7.}

Who giveth unto the cattle their food, and to the young of the ravens that call upon Him. Shall we perchance think this, that the ravens call upon God to give them their food? Think not that the unreasoning creature calls upon God: no creature knows how to call upon God, save the reasonable alone. Consider it as spoken in a figure, lest thou think, as some evil men say, that the souls of men migrate into cattle, dogs, swine, ravens. Give this no place in your hearts or in your faith. The soul of man is made after the image of God: He will not give His image to dog or swine. What is then, *And to the young of the ravens that call upon Him?* Who are *the young of the ravens?* The Israelites used to say that they alone were righteous, because to them the Law had been given: all other men of every nation they used to call sinners. And in truth all nations were given up to sin, to idolatry, to the worship of stones and stocks: but did they continue so? Although the ravens themselves, our fathers, did not, yet we, *the young of the ravens*, do call upon God. *He giveth to the cattle their food, and to the young of the ravens who call upon Him.* They are *the young of the ravens*, to whom Peter saith, *Forasmuch* ^{1 Pet. 1,} *as ye were not redeemed with corruptible silver and gold,* ^{18.} *from your vain conversation received by tradition from your fathers.* For *the young of the ravens*, who seemed to worship the images of their forefathers, have advanced, and turned to God. And now thou hearest *the young of the ravens* calling upon the one God. What then? Sayest

PSALM CXLVII. thou to *the young of the ravens*, 'hast thou left thy father?' Plainly I have, saith he; for he is a raven who calls not upon God, I, *the young of the raven*, do call upon God. *And to the young of the ravens who call upon Him.*

ver. 10. 19. *In the power of an horse He will not take pleasure.*

The power of an horse is pride. For the horse seemeth adapted as it were to bear a man aloft, that he may be more uplifted as he goes. And in truth he has a neck which typifieth a sort of pride. Let not men exalt themselves upon their worth, let them not think themselves uplifted by their distinctions; let them beware lest they be thrown by an untamed horse. For see what is said in

Ps. 20, 7. another Psalm, *Some in chariots and some in horses, but we will exult in the Name of the Lord our God.* What therefore happeneth to them? See what followeth, *They have been bound and fallen, but we are risen and stand upright. In the power of an horse He will not take pleasure: nor in the tabernacle of a man will He delight. In the tabernacle, saith he, of a man.* For the tabernacle of the Lord is the Holy Church spread throughout the whole world. Heretics, separating themselves from the Church's tabernacles, have set up tabernacles for themselves; *in the tabernacle of a man God will not delight.* But

Ps. 84, 10. observe *the young of the raven*, saying, *I have chosen to be cast away in the house of the Lord, rather than to dwell in the tents of sinners.* For if perchance it be the lot of any, who is good and pious, who confesseth his own weakness, who is *the young of a raven that calleth on God*, not to enjoy worldly distinction, he goeth not out of the Church, he setteth not up for himself a tent outside the Church, wherein God will not delight. But what saith he? *I have chosen to be cast away in the house of God, rather than to dwell in the tents of sinners. For in the tabernacle of a man will He not delight.*

ver. 11. 20. But what addeth he? *The Lord will delight in them that fear Him, and in them that hope in His mercy.* The Lord delighteth in them that fear Him. But is the Lord feared in the same way as a robber? For a robber is feared, and a wild beast is feared, and an unjust and powerful man is much feared. *The Lord will delight in them*

that fear Him. Fear Him, how? *And in them that hope* VER.
11.
in His mercy. Behold, Judas, who betrayed our Lord, feared, but he did not hope in His mercy. For afterward he repented of having betrayed the Lord, and he said, *I have sinned, in that I have betrayed the innocent blood.* Mat. 27,
It is well indeed that thou hast feared, but only if thou⁴
trustedst in His mercy, Whom thou hast feared. He in despair *went and hanged himself.* In such wise then fear the Lord, that thou trust in His mercy. If thou fearest a robber, thou hopest for help from another, not from him whom thou fearest: thou askest aid from him whom thou fearest not, against him whom thou fearest. If thou fearest God in this wise, and fearest Him because thou art a sinner, from whom wilt thou get aid against God? Whither wilt thou go? What wilt thou do? Wilt thou flee from Him? flee to Him. Wilt thou flee from His wrath? flee to His ruth. And thou wilt make Him ruthless, if thou hope in His mercy, and so avoid sin for the future, as to pray to Him for past sins, that they may be forgiven thee by the Lord, to Whom belongeth honour, and the kingdom, with the Father and the Holy Spirit for ever. Amen.

PSALM CXLVII. PART II.

LAT.
CXLVII.

EXPOSITION.

Sermon to the people, wherein he argueth against the games and shows, and also against the Donatists.

1. YE remember, beloved, that we put off till to-day the discussion of the Psalm which we have just sung. For it is the very Psalm which was read on the Lord's Day, and which we had undertaken to handle. But at that time we were moved by the Gospel which was read, and, through the greatness of our fear, and for your greater profit, we dwelt upon the Lord's commending to us the last day, and how He willed that we should with care and watching look out for His coming, frightening us by an example, that He may not condemn us in the judgment, saying, that the coming of the Son of Man should be *as it was in the days of* Lukel7,
Noe: they did eat, they drank, they bought, they sold, they 26. 27.

PSALM
CXLVII.

married wives, they were given in marriage, until Noe entered into the Ark, and the flood came, and destroyed them all. In our anxiety then, and through great fear which shook us, (for who, if he believes, would not fear?) we dwelt, so far as we could, on this, speaking at length in our discourse, how you and all of us should act and live, so that we may be able not only to await that day without dread, but even to long for it. For, if we love Christ, surely we ought to long for His coming. For it is a contradiction, and cannot, I think, be true, to fear the coming of Him Whom thou lovest; to pray, *Thy kingdom come*, and to fear lest thou be heard. And whence is this fear of the Judge's coming? Is He unjust? is He spiteful? is He envious? lastly, doth He wait to hear thy cause from another, so that perhaps he whom thou hast instructed, either may cheat thee by making but a sham defence, or, through deficiency of eloquence and ability, may be unable to prove in words thy goodness and innocence? It is none of these. Who is it then that is to come? wherefore dost thou not rejoice? Who is coming to judge thee, save He, Who came to be judged for thee? Thou needest not fear the accuser, of John 12, whom He Himself said, *Now is the prince of this world cast 41. out.* Thou needest not fear the weakness of thy advocate, for He is now thy Advocate, Who then will be thy Judge. He will be there, and thou, and thy case: the statement of thy case will be the testimony of thy conscience. Who-soever then thou art that fearest thy Judge that is to be, amend at once thy conscience that is now. Is it too little for thee, that He will not require what is past? No space of time will then be left, when He shall judge: now how great a space is left while He enjoine! Then it will no longer be possible to amend: now, who hindereth thee? While we were earnestly commending this to you on the Lord's Day, because this, I might almost say this alone, is really needful to be spoken, a considerable space of time passed, and we were compelled to defer to this day the Psalm which we had undertaken to handle. Now it is before us: let us give heed to it, or rather to God, Who in His mercy has deigned to dispense to us these discourses in His Spirit, as He Himself knows to be expedient for

our infirmities. For doth ever a sick man dare to give counsel to his Physician? VER.
16. 17.

2. While it was being read, ye all of you, I imagine, or many at all events, observed that it containeth several verses, for the opening of which we must needs knock: specially where it saith, *Who giveth snow like wool, Who scattereth mist like ashes: Who sendeth forth His crystal like morsels of bread: Who can stand before His cold?* For if any, when he has heard this, taketh it literally, he has indeed thought of works of God: for who giveth snow, save God? who scattereth mist, save God? who hardeneth crystal, save He? and each of these has a fitting similitude set over against it: for wool is not unlike snow, nor ashes unlike mist, nor morsels of bread to the cleanness and whiteness of white crystal. For crystal is in appearance like glass, but it is white. Now, with regard to this crystal, it is told by those who know, (and therefore we ought not to doubt it, for Scripture, which is most worthy of belief, giveth testimony thereto,) it is told, I say, that crystal, being made of snow, which has hardened through many years and never melted, becomes so solid, that it cannot easily be melted. Summer at its coming easily melteth the snow of the preceding winter, for it hath not yet antiquity besides to increase its hardness. But when many snows for many years have fallen upon one another, and their abundance has become too great for the power of the summer to master, (I mean not one summer, but many, and especially in these parts, that is, in the north, where even in summer the sun is not found extremely hot,) then this abiding and lasting hardness creates this which is called crystal. Observe, beloved. What then is crystal? It is snow hardened by frost for many years, so that it cannot easily be melted either by sun or fire. I have explained this at somewhat greater length, because many are ignorant of it, and they who happen to know it ought not to consider a statement of what they know burdensome, seeing it is brought forward not for their sake, but for the sake of those who know it not. When then ye heard the Reader sounding out these words, I doubt not that different thoughts presented themselves to you; that some said, and said truly, Great are the

PSALM works of the Lord, whereof but a small portion, and that an
CXLVII. earthly one, and known to almost all, has been here mentioned, how God snows, how He scattereth mist, how He maketh the crystal solid: others said to themselves, Thinkest thou that all this is set down without reason in Scripture, or that this means nothing more than it sounds? Is not somewhat suggested to us by the snow and the wool, by the mist and ashes, by the crystal and bread? But why hath Scripture willed to speak thus, by certain darknesses, so to speak, of similitudes? how much better for it to speak more openly? why have I so much as to seek or hesitate what these words mean? why am I at fault when I hear them? why when I have heard a Psalm do I generally go away never the wiser? This is it, which I said a little above, 'Suffer thyself to be cured: thus art thou to be healed.' Very proud and presumptuous is that sick man, who dares to advise his physician, even though he be but a man. Shall the sick man dare to give advice to the physician? When man is sick, and God is curing him, it is a great beginning of reverence and soundness, before thou knowest wherefore a thing has been said, to believe that it was right for it to be said in the way in which it has been said. For this reverence will make thee capable of seeking what is said, of finding when thou hast sought, of rejoicing when thou hast found. Let us have then this sympathy of your prayers with our Lord God; may He deign, if not for our sakes yet for yours, to give unto us what here lieth hidden. Look on it then now as though we had promised you a day of some heavenly show and exhibition, and, having read these verses and not yet expounded them, have brought before you some of our Exhibitor's dresses wrapped up. Verily it is for this cause that they are brought forth folded up, that ye may await their being unfolded^c: but ye are preparing not only to gaze on them, but to be clothed with them.

3. We said on the Lord's Day, if ye, beloved, who were present remember, that the Gospel which detained us so long that we had to defer the exposition of the Psalm, yet harmonized well with the Psalm. This we then said, but

^c Ut evolutæ expectentur: which equivalent to spectentur, "that they the Benedictine Editors explain as may be unfolded and seen."

were not able to prove, because we deferred discussing the Psalm. To-day then we ought also to set forth this harmony. In that Gospel we were alarmed concerning the last day. That alarm produces safety: for through being alarmed we take precautions, by taking precautions we shall be safe. For just as unseasonable security driveth into alarms, so well-regulated anxiety produceth security. And for this cause doth God alarm us, that we do not so love this present life, so frail, so fleeting, so transitory, as though there were no other: for if there be no other, let us love this present one. If there is no other life, they are more happy than we, who to-day have watched in the amphitheatre. For what saith the Apostle? *If in this life only we have hope in Christ, we are of all men most miserable.* There is then another life. Let each ask Christ, that is, his own faith. But faith is asleep. Rightly art thou tossed, for Christ is asleep in the ship. For Jesus slept in the ship, and the ship was tossed by many waves and storms. The heart then is tossed, when Christ sleepeth. Christ ever waketh; what then is meant by Christ is asleep? Thy faith is asleep. Why art thou still tossed with the storm of doubt? Awaken Christ, awaken thy faith, behold with the eye of faith the future life, for the sake of which thou hast believed, for the sake of which thou art signed with His mark, Who for this cause lived here on earth, that He might shew thee how despicable is this life which thou didst love, and how much to be hoped for that wherein thou didst not believe. If then thou awake faith, and turn its eyes upon the last things, and upon the future life wherein we shall rejoice, after the Lord's second coming, after the conclusion of the Judgment, after the kingdom of heaven has been delivered to the saints; if thou think upon this life, and the restful business of this life, of which we have often spoken, beloved, there our business will not be tossed about, our restful business, full of nought but sweetness, interrupted by no annoyances, worn by no weariness, troubled by no cloud. What will then be our business? To praise God: to love and praise, to praise in love, to love in praises. *Blessed are they that dwell in Thy house, for ever and ever they will be praising Thee.* Wherefore,

VER.
17.

1Cor. 15,
19.

Matt. 8,
24.

Ps. 84, 4.

PSALM save because for ever and ever they will love Thee? And
CXLVII. wherefore this, save because for ever and ever they will love

¹specta- Thee? What a show¹ will that be, when they see God!
²culum. Men see one² who fights with wild beasts, and are gladdened:
³vena- woe to them if they amend not themselves. For they who
 torem. see him that fights with wild beasts, and are gladdened, shall
 see the Saviour, and be saddened. What more wretched
 than they to whom the Saviour shall not be for salvation!
 No wonder then that they who delight in a man fighting,
 are not saved by a God freeing. But we, brethren, if we
 remember that we are among His members, if we long and
 persevere, shall see and be glad. That will be a city, all
 whose citizens shall be cleansed, wherein no seditious or
 turbulent one shall be mingled; the enemy who now grudges
 our reaching our country, there cannot lay snare for any,
 for he is not even permitted to be there. For if he is now
 excluded from the hearts of believers, how shall he then be
 excluded from the city of the living? What will it be, brethren,
 what will it be, to be in that city, of which even to speak is
 so great a joy! For this future life we ought to prepare our
 hearts; whoever prepares his heart for it, despises this life
 entirely; his despising it makes him to await without anxiety
 that day, by the awaiting which the Lord frightened him.

4. Since then this Psalm speaks and sings to us about
 that future life, while the Gospel alarmed us about the
 present, the Psalm maketh us to love the future less, the
 Gospel to fear the present. Not that the language of the
 New Testament is silent about future delight; nay, much
 more is it set forth in it, wherein what is to be understood
 is not brought forth, as it were, under a veil, but there it is
 seen open, that here it may be understood though obscure.

Mat. 24, Seeing then that the Gospel said to us, Watch for the coming
42. of the last day, the day of the coming of the Son of Man, for
 to their ruin will it find those, who now are secure, because
 they are perversely secure; for they are secure in the pleasures
 of the world, whereas they ought to be secure in having
 tamed the desires of the world; already surely the Apostle hath
 prepared us for that life, in words which I quoted then also:

1 Cor. 7, *for the rest, brethren, the time is short: it remaineth that*
29. &c. *they that have wives be as though they had none; and they*

for things of this life : and so prepares us for the last day. 385

that buy, as though they bought not; and they that rejoice, as though they rejoiced not; and they that weep, as though they wept not; and they that use this world, as though they used it not; for the fashion of this world passeth away. I would have you without carefulness. He that setteth all his happiness in eating and drinking, in marrying, buying, selling, in using this world, such an one too is without carefulness; but, since he is outside the ark, woe to him from the deluge. But he who, *whether he eateth or drinketh, or whatsoever he doeth, doeth all to the glory of God*; who, if he have any sorrow about matters of this world, so weepeth as within in hope to rejoice; if he have any joy in matters of this world, so rejoiceth as within in spirit to fear; who giveth himself neither to prosperity to corrupt, nor to adversity to crush, (and this is *to weep as though he wept not, and to rejoice as though he rejoiced not*;) he who, if he have a wife, sympathiseth with her weakness, and payeth to her her due, rather than exacteth his own; or, if he marrieth on account of his own weakness, doeth it rather in sorrow that he could not remain without a wife, than in joy because he has one; he who selleth because he knoweth, that, even if it remained, it could not make him happy; he who knoweth that what he buyeth is but fleeting, and on all that he hath, though it be abundant and overflowing, presumeth not, and of what he hath sheweth mercy to him that hath not, that he too may receive what he hath not from Him Who hath all things;—he who is such as this awaiteth in safety the last day, because he is not outside the ark; already is he reckoned among the undecaying timbers whereof the ark is built. Let him not then fear the Lord's coming, but hope and long for it. For to him He will come, not to inflict punishment, but to end his troubles. And this is accomplished by longing for that city. What the Gospel then warned us to do, is fulfilled by longing for that city, whereof the Psalm singeth: so doth the Gospel accord with this Psalm.

5. Now let us hear what city it is that the Psalm singeth of. Let us hear, and let us sing: our joy, when we hear, is a song to our God. For we sing not only when with voice and lips we sound forth a song; there is an inward song too, for there is One Whose Ears are within. We sing

PSALM with the voice, to arouse ourselves; we sing with the heart,
 CXLVII. to please Him. The Psalm is called 'a Psalm of Haggai
 Title in and Zacharias.' Haggai and Zacharias were prophets, and
 LXX. they were prophets during the captivity of that Jerusalem,
 which bore on earth the shadow of a certain city in heaven.
 Being then in the captivity of that city in Babylon, these
 prophets prophesied the restoration of Jerusalem; they pro-
 phesied that the people should be freed from captivity, and
 that a new city should arise by the restoration of the old.
 We know what this captivity is, if we truly know our own
 state as wanderers. For in this world, in these present
 tribulations of the world, in the manifold crowd of offences,
 we, in a manner, are groaning in captivity; but we shall be
 lifted up: our new city is foretold to us, destined to be
 equal to the old. For after their prophesying too, the event
 happened visibly, so that the whole was unfolded, which was
 needed to fulfil the foreshadowing. Jerusalem was restored
 after seventy years of captivity. Thus, by these seventy
 years, does Jeremiah mark out by the number seven the
 whole course of time: for these days of ours, as ye know,
 advance in sevens, they go and return. After seventy years
 then, when Jeremiah promised that the city Jerusalem should
 be restored, it came to pass that therein too was set forth
 an image of things to come: it was set forth to us, that after
 this whole course of time, which is signified by the number
 seven, that city of ours will be in eternity, in one day. For
 in that dwelling time rolls not on, for the dweller passeth not
 away. The prophets, seeing this in spirit, saw the heavenly,
 spake of the earthly. But they said of the latter, what
 might guide to the former: and all the things which were
 done in time, in bodily movements, in acts of men, were
 signs and fore-announcements of things to come.

6. Let us now hear that city sung of, and lift up ourselves
 to it. For the Spirit of God commendeth it much to us,
 shedding into us the love of it, that we sigh unto it, and
 groan in our wanderings, and long to reach it. Let us love
 it: the very love is walking. Behold, let us love it from the
 hallowed mouth, from the mouth prophetic speaking by the
 ver. 12. Spirit of God: *Praise in unison, O Jerusalem, thy God.*
 Abiding yet in captivity, they behold those flocks, or rather,

the one flock of all its citizens, gathered from all sides VER. 12. into that city; they see the joy of the mass, now after threshings and winnowings placed in the garner, fearing nothing, suffering no toil nor trouble; and, as yet abiding here, in the midst of the threshing they send forward their joy of hope, and pant for it, joining as it were their hearts to the Angels of God, and to that people which shall abide with them in joy for ever. *Praise in unison, O Jerusalem, thy God.* For what wilt thou then do, O Jerusalem? Surely toil and groaning will pass away. What wilt thou do? wilt thou plough, or sow, or plant vines, or make voyages, or trade? What wilt thou do? Will it still be thy duty to be engaged in the works thou now doest, good though they are, and spring from mercy? Consider thy numbers, consider on all sides thy company: see whether any hungers, for thee to give bread to; see whether any thirsts, for thee to give a cup of cold water to; see whether any is a stranger, for thee to take in; see whether any is sick, for thee to visit; see whether any is at strife, for thee to reconcile him; see whether any is dying, for thee to bury him. What then wilt thou do? *Praise in unison, O Jerusalem, thy God.* Behold, this is thy business. As is wont to be said in inscriptions, 'Use it and be happy'. *Praise in unison, O Jerusalem, thy God.*

7. Be ye Jerusalem; remember of whom it is said, *Lord, Ps. 73, in Thy city their image Thou shalt bring to nought.* These 20. are they who now rejoice in such pomps; among them are they who have not come hither to-day because there is a show. To whom is it a gift^b? to whom is it a loss? or why is it a gift? why is it a loss? For not they only who exhibit such shows are smitten with loss, but with much greater loss are they smitten who delight in gazing on them. The former have their chest drained of its gold, the latter have their breast robbed of the riches of righteousness. Most of the exhibitors of shows have to mourn for selling their estates; how ought the sinners to mourn, for losing their souls! Was it then for this that the Lord cried out

* 'Utere felix.' This and other like expressions seem from Morcelli, *Opera Epigraphica*, vol. i. p. 415. to have been usual in inscriptions upon cups and like works of art, probably when given as

presents.

^b A play on the double meaning of the word 'munus,' which meaning literally 'a gift,' is also used in a special sense for 'a show of gladiators.'

PSALM
CXI.VII.

on the Lord's Day, 'Watch ye,' that to-day men should watch in this way. I beseech you, ye citizens of Jerusalem, I beseech you by the peace of Jerusalem, by the Redeemer, the Builder, the Ruler of Jerusalem, that ye address your prayers to God for them. May they see, may they feel, that they are trifling; and, intent as they are on the sights which please them, may at length look on themselves, and be displeased. For in many we rejoice that ~~this~~ has already been done: and once we too sat there and were mad: and how many think we now sit there, who shall yet be, not only Christians, but also Bishops! From what is past, we conjecture what is to be: from what has already been done, we announce beforehand what God will do. Let your prayers be wakeful, ye groan not for nothing. Certainly they who have already escaped, praying for those who are still in danger, because they too having been among those in danger, are heard; and God shall drag His people out of the captivity of Babylon; by all means He shall redeem and deliver them, and the number of the saints who bear the image of God shall be perfected. They shall not be there, whose image in His city God shall spurn and bring to nought, because they too in their city, that is in Babylon, have brought His image to nought. There shall be the people praising the Lord, whom now the Spirit of prophecy foreseeth, and bids us exult in hope, and long for the reality. *Praise in unison thy God, O Jerusalem: praise thy God, O Sion. Praise in unison,* because thou con-

¹ unum. sistest of many: *praise*, because thou hast been made one¹.

1Cor.10, *We being many*, saith the Apostle, *are one in Christ*. As
17. then we are many, *we praise in unison*; as we are one, we *praise*. The same are many and one, because He in Whom

² unum. they are one² is ever One³.

³ unus.

8. Wherefore, saith this Jerusalem, do I praise in unison the Lord, and, as Sion, praise my God? Jerusalem is the same as Sion. For different reasons has it the two names. Jerusalem meaneth 'visions of peace;' Sion meaneth

⁴ specu- 'watching⁴.' See whether these words do not sound like
latio. sights⁵; that the Gentiles may not think that they have
⁵ specta- sights and we have none. Sometimes after the theatre or
cula. amphitheatre breaks up, when the crowd of lost ones begins to be vomited forth from that den, sometimes, retaining in

their minds images of their vain amusements, and feeding their memory with things not only useless but even hurtful, rejoicing in them as if they were sweet, while they are really deadly; they see often, it may be, the servants of God pass by, they recognise them by their garb or head-dress, or they know them by sight^c, and they say to one another, or inwardly, 'Wretched people, how much they lose!' Brethren, let us return their good will (for they do mean it well) with prayers to the Lord. They wish us well; but *he that loveth iniquity, hateth his own soul*. If he hateth his own soul, how shall he love my soul? Yet with a perverse, and empty, and vain good will, if indeed it may be called good will, they grieve that we lose what they love: let us pray that they lose not what we love. Behold of what character that Jerusalem is to be which he exhorteth to praise, or rather foreseeeth will praise. For the praises of that city, when we shall see and love and praise, will not need to be urged on and stirred up by the voice of prophecy; but the Prophets now say this, to drink in as far as while they remain in this flesh they can, the future joys of the blessed, and then giving them forth into our ears, to arouse in us love of that city. Let us burn with longing, let us not be slothful in spirit.

9. But see of what character that Jerusalem is to be, which is to praise God, and how it is to praise; in a sort of perfection of bliss. *Praise in unison*, saith he, *O Jerusalem, the Lord; praise thy God, O Sion*. And, as though it said, how shall I be safe to praise? he saith, *for He hath made strong the bars of thy gates*. Observe, brethren. He saith, *He hath made strong the bars of thy gates*. The making bars strong is not for open gates, but shut ones, wherefore most manuscripts read, *He hath made strong the bolts of thy gates*. Observe, beloved. He biddeth Jerusalem when closed in to praise the Lord. We praise in unison now, we praise now; but it is amid offences. Many where we wish not, enter in: many though we wish it not, go out: therefore offences are frequent. *And because iniquity hath abounded*, saith the Truth, *the love of many waxeth cold*: because men come in whom we cannot discern,

^c There is a better reading in some Mss.: *forte* for *fronte*, 'or they happen to know them.'

VER.
12. 13.

Ps. 11, 5.

ver. 13.

seras.

Mat. 24,
12.

PSALM because men go out whom we cannot retain. Wherefore is
CXLVII. this? Because not yet is there perfection, not yet is there
 the bliss that shall be. Wherefore is this? Because as yet
 it is the threshing-floor, not yet the garner. What there-
 fore will be then, save no fear that aught of this kind will
 happen? For *praise in unison, O Jerusalem, the Lord;*
praise thy God, O Sion: for He hath made strong the bars
of thy gates. He hath made strong. He said not only,
 He hath set, but, *He hath made strong the bars of thy gates.*
 Let none go out, let none come in. Let none go out, we
 rejoice: let none come in, we fear. Nay, fear not this:
 when thou hast entered it will be said: only be thou in the
 number of virgins, who carried their oil with them.

Mat. 25, 10. For those virgins signify souls. For there were not
1—13. really five, but among those five are thousands. For in the
 number five are understood thousands, not only of women
 but of men: for either sex is called woman, because they
 are the Church: and either sex, that is, the Church, is
2Cor. 11, called a virgin. *I have espoused you to one husband, that*
2. *I may present you as a chaste virgin to Christ.* Few have
 virginity in the flesh: all ought to have in heart. Virginity
 of the flesh is a body unsullied; virginity in heart is a
 faith uncorrupted. The whole Church therefore is called
 'a Virgin,' and, in the masculine gender, 'the people of
 God,' and, 'one people,' and 'a single people,' and 'one
 Church,' and 'one dove:' and in this virginity are thou-
 sands of saints. The five virgins therefore signify all souls
 that are to enter into the kingdom of God, not without
 reason expressed by the number five, for the senses of the
 body known to all are five. For by five doors entereth
 every thing through the body into the soul: either by the
 eye entereth what thou lookest after amiss, or by the ears, or
 by the smell, or by the taste, or by the touch. Whosoever
 hath admitted nothing that corrupteth by these five gates,
 is reckoned among the five virgins. Corruption is admitted
 through unlawful desires: but what is lawful and what not,
 the books of Scripture fully tell. Thou must then be among
 these five virgins: so shalt thou not fear that which is said,
 'Let none enter:' for this is said, and shall be fulfilled; but
 it will be when thou hast entered; none shall shut the door

against thee, but when thou hast entered, the gates of Jerusalem shall be shut, and the bars of its gates be made strong. For if thou choosest either not to be a virgin in heart, or, though a virgin, among the foolish virgins, thou shalt remain outside, and knock in vain. VER.
13.

11. Who are the foolish virgins? They also are five: who, but they who have indeed continence of the flesh, so as to avoid the corruptions which come from all the senses, which I just enumerated? They avoid, so to speak, the corruptions which come from all sides; yet they bear not their good in their consciences before the eyes of God, but desire to please men therewith, and follow the judgment of others. They hunt after the good opinions of the multitude; they are of little value to themselves, while they desire to be dear to those who see them: their own conscience sufficeth them not. Rightly do they carry no oil with them. For oil is the state of glory itself, on account of its brightness and splendour. But what saith the Apostle? Behold the wise virgins carrying oil with them: *but let every man prove his own work, and then shall he have glory in himself alone, and not in another.* Gal. 6, 4. These then are the wise virgins. But the foolish light indeed their lamps, that is, their works seem indeed to shine; but they shall fail and be extinguished, because they are not fed with oil from within. And while the Bridegroom tarrieth, they all sleep: for both sorts of men fall asleep in death, both the foolish and the wise; while the Lord delayeth His coming, they sink into this bodily, visible death, which all Christians know that Scripture describes by sleep: as the Apostle said of them that were sick, *For this cause many are weak and sickly among you, and many sleep.* 1 Cor. 11, 30. By sleep, he meaneth, die. But, lo, the Bridegroom shall come, and all shall rise, but not all shall enter. The works of the foolish virgins shall fail, because they have not the oil of conscience: nor shall they find from whom to buy, what their flatterers used to sell to them. For they are mocking, not grudging, who say to them, *Go and buy for yourselves.* For the foolish had begged of the wise, and had said to them, *Give us oil, for our lamps are gone out.* What said the wise? *Lest perhaps there be not enough for us and*

PSALM *you, go rather to them that sell, and buy for yourselves.*
 CXLVII.

This was in fact reminding them, 'What do they now profit you, from whom ye were wont to buy flattery?' And while they were going, Scripture saith, the others went in, and the door was shut. While they are going in heart, while they are thinking on these things, while they, putting off from them their former purpose, are recalling back their past deeds, they, as it were, are going to them that sell: and they find not others to aid them, they find not then to praise them those by whom they were wont to be praised, and to be roused, as they thought, to good works, not by the strength of a good conscience, but by the incitement of another's tongue.

12. Those words too, *lest perchance there be not enough for us*, are said with great humbleness of thought. For the oil which we bear in our consciences is our judgment of our own character, and it is difficult for a man to judge perfectly concerning himself. My brethren, however much Phil. 3, a man advance, however much he *reach forth unto those things which are before, and forget those things which are behind*, if he once say to himself, 'It is well,' there cometh forth a rule from the storehouse of God; it examineth him accurately, and who shall boast that he hath a pure heart, who shall boast that he is clean from sin? But what Jam. 2, saith Scripture, *Judgment without mercy to him who hath shewed no mercy*. However much progress thou makest, thou must hope in mercy. For if justice without mercy be brought forth, in any one it will find what it may condemn. And what Scripture comforteth us? That which exhorteth us to shew mercy, that we be altogether frequent in giving what we have beyond our needs. For we have many superfluities, if we keep nothing but what is necessary; for if we seek empty vanities, nothing is enough. My brethren, seek what is enough for God's work, not what is sufficient for your greediness. Your greediness is no work of God. Your self, your body, your soul, this is all God's work. Enquire what is enough for them, and thou shalt see how little it is. Two pieces of money were enough for the widow to shew mercy with: two pieces of money were enough to buy the Kingdom of God. What is enough for

the giver of shows to clothe them that fight with wild beasts VER. 13.
 so often? See that not only is it little which is enough for yourselves, but neither doth God Himself require much from thee. Find out how much He hath given thee, and take of that what is enough: all other things which remain as superfluities are the necessities of others. The superfluities of the rich are the necessities of the poor. Thou possessest what belongs to others, when thou possessest more than thou needest.

13. If then thou doest deeds of mercy of this kind, and specially that which costeth thee nothing, namely, *forgive as* Matt. 6, 12.
we forgive, (wherein thou spendest nought but charity, which groweth in the spending,) if thou doest, I say, and art fervent in these good works of mercy, (which good works themselves will be needless then, because then there will be no one miserable, to whom mercy may be shewn,) thou wilt await in safety the judgment, in safety not so much on account of thy righteousness, as on account of the mercy of God, because thou too hast first shewed mercy. *For judgment without mercy to him that hath shewed no* Jam. 2, 13.
mercy: and mercy rejoiceth against judgment. Think not, brethren, that then He is not just when He sheweth us no mercy, or that He departeth from the standard of His justice. Both when He condemneth, He is just, and when He sheweth mercy, He is just. For what so just as to repay mercy to one who sheweth it first? What so just, as that *in what measure ye mete, it be measured to you again?* Matt. 7, 2.
 Give to thy brother in need. What brother? To Christ. If then because in giving to thy brother, thou givest to Christ, and in Christ to God, *Who is over all, blessed for* Rom. 9, 5.
ever; God hath willed to need at thy hand, and dost thou hold thy hand back? Certainly thou stretchest out thine hand, and askest of God: hear then the Scripture; *let not* Eccles. 4, 31.
thine hand be stretched out to receive, and shut when thou shouldst give. God willeth that somewhat be spent upon Him, of that which He hath given. For what givest thou, which He gave not? For *what hast thou, which thou hast* 1 Cor. 4, 7.
not received? or rather, not to say to God, dost thou give aught to any one of what is thine own? Of His thou givest Who biddeth thee give. Prefer to spend rather than to seize.

PSALM CXLVII. If then thou doest this, and in true humility sayest of that oil, *lest haply there be not enough for us*, then thou

1 Cor. 4, 8. enterest in, and the door is shut. Hear the Apostle saying so: *to me it is a very small thing to be judged of you.*

For how can ye judge my conscience? How can ye examine with what mind I do what I do? How far can men judge of their neighbour? Surely a man can judge better about himself: but better can God judge about a man, than the man about himself. If then thou shalt have been such as this, thou shalt enter, thou shalt be among the five virgins; the other foolish ones shall be shut out. For this thou hast in the Gospel. The door shall be shut, and they shall stand and cry, *Open unto us*, and it shall not be opened: *for He hath made strong the bars of thy gates: He hath made strong*, saith he, *the bars of thy gates*: now thou art safe: in safety praise: praise without end. Firmly are thy gates shut: no friend goeth out: no enemy cometh in. *He hath made strong the bars of thy gates.*

14. *He hath blessed thy children within thee.* They roam not without, they wander not; within they rejoice, within they praise, within they are blest: within they no longer are in travail, for now they give not birth to any. They are sons, they are holy. These holy sons, now praising and rejoicing, their mother, love, has already travailed with and given birth to; they are shut within, because love has gathered them. Hear love travailing with them: for the Apostle Paul, filled with love, having not only a father's but a mother's heart toward his sons, saith, *My children, of whom I travail in birth again.* When Paul travailed in birth with them, it was love that travailed in birth; when love travailed in birth with them, it was the Spirit of God that travailed: *for the love of God is shed abroad in our hearts, by the Holy Ghost, Which is given unto us.* Let Him then gather whom He has travailed in birth with, and brought forth. Now the sons are within, they are safe. They have flown from the nest of fear, they have flown to the heavenly places, they have flown to everlasting abodes: they fear no longer any thing temporal.

15. *He hath blessed thy children within thee.* Who? He *Who hath set peace as thy borders.* How ye all exult!

Love peace, my brethren. Greatly are we delighted, VER. 13.
when the love of peace crieth from your hearts. How greatly doth it delight you! I had said nothing: I had explained nothing: I but read the verse, and ye shouted. What was it that shouted in you? The love of peace. What have I shewn to your eyes? Wherefore shout ye, if ye love not? Wherefore love ye, if ye see not? But peace is invisible. What eye is there that hath seen her, so as to love her? Yet would ye not shout, if ye loved not. These are the shows which God exhibiteth of things invisible. With how great beauty hath the perception of peace smitten your hearts! Why should I go on to speak of peace, or of the praises of peace? Your feelings have anticipated all my words: I cannot attain to it: I am unable: I am too weak. Let us all defer the praises of peace, till we come to the country of peace. There we shall praise it more fully, for we shall enjoy it more fully. If thus we love it when it is but begun in us, how shall we praise it when it is perfected? Behold, this I say, O beloved sons, O children of the kingdom, O citizens of Jerusalem, in Jerusalem is the vision of peace: and all who love peace are blest in her, and they enter in, when the doors are being shut, and the bars made strong. This, which when but named ye so love and esteem, this follow after, this long for: this love in your home, in your business, in your wives, in your sons, in your slaves, in your friends, in your enemies.

16. This is the peace which heretics have not. What doeth peace, while still in the uncertainties of this present region, in this pilgrimage of our mortal nature? wherein none is manifest to another, none can see the heart of another? What doeth peace? It judgeth not about things uncertain; it establisheth not things unknown: it is more ready to believe well of a man than to suspect ill. It grieveth not, as having made a grievous error, when it thinketh well even of a bad man; it doth grieve, as having made a deadly error, when it hath happened to think evil of a good man. 'I know not what he is; what loss is it, if I believe that he is good. If it be uncertain, thou mayest be cautious, lest perchance it be true; yet thou mayest not condemn, as though it were true.' Thus doth peace bid

Psalm thee. *Seek peace, she saith, and ensue it.* What doth
 CXLVII. heresy bid? It condemneth those whom it knoweth not;
 Ps. 34, it condemneth the whole world: the whole world, it saith,
 14. hath perished; there is no Christian left, Africa alone remaineth. Thou hast judged well. From what tribunal dost thou pass sentence on the whole world? In what court hath the world stood before thee? I do not desire men to believe me, but that they believe not thee either: let Christ be believed, let the Spirit of God in the prophets be believed, let the law of Moses be believed. What said Moses of these times which were to come? To Abraham
 Gen. 22, it was said, *in thy seed shall all nations of the earth be*
 18. *blessed.* Dost thou doubt what is meant by 'the seed of Abraham?' When the Apostle hath spoken, I think thou wilt not doubt; or if thou doubttest about the Apostle too, wherefore *peace, peace, when there is no peace?* What
 Jer. 6, saith the Apostle? *To Abraham and his seed were the*
 14. *promises made.* He saith not, *And to seeds, as of many*
 Gal. 3, *but as of one, And to thy seed, which is Christ.* Lo, hun-
 16. dreds of years before it was said to Abraham, *In thy seed shall all nations be blessed.* What was said hundreds of years before, and believed by one man, that we now see fulfilled. Here we read it, here we see it, and dost thou come athwart it and refuse it? What wilt thou say? Believe not. Believe not whom? The Spirit of God? God speaking to Abraham? And whom am I to believe? Thee? I say not this, thou wilt say. What then dost thou say to me? This man and that have handed it down. Dost thou quote this from the Gospel, from the Apostle, from the Prophets? Examine all the Scriptures: read me this from what I believe; for thee I believe not. From whence wilt thou read? This, my father, saith he, told me; this, my grandfather; this, my brother; this, my bishop. Yes; but this God said to Abraham, *In thy seed shall all nations be blessed.* One man heareth this, and believeth, and it happeneth in many cases after many ages. When it is said, it is believed; when it is fulfilled, is it doubted? This then Moses said; let the Prophets speak also. Behold the barter of our purchasing. Christ hangeth on the wood: behold the Price at which He bought, and so shalt thou

see what He bought. He is about to buy somewhat: what VER. 13. that somewhat is as yet thou knowest not. Behold, behold the Price, and thou shalt see the thing. His own Blood He shed; with His own Blood He bought; with the Blood of the immaculate Lamb He bought; with the Blood of the only-begotten Son of God He bought. What was bought with the Blood of the only-begotten Son of God? Look still what the Price was. The Prophet said long before it took place, *They pierced My Hands and My Feet, they counted all My Bones.* I behold, O Christ, a mighty Price; Ps. 22, 16. 17. let me see what Thou hast purchased. *All the borders of the earth shall remember themselves, and be turned unto the Lord.* Ps. 22, 27. In one and the same Psalm I see the Purchaser, and the Price, and the Purchase. The Purchaser, is Christ; the Price, His Blood; the Purchase, the world. Let us hear the very words of prophecy contradicting heretical questioners. Behold the Purchase of my Lord. Wilt thou that I read it in the Psalm? *All the borders of the earth shall remember themselves, and be turned unto the Lord, and all the countries of the Gentiles shall worship before Him.* Behold Him too contending, behold Him defending the right: *for the Kingdom is His, and He shall rule over the Gentiles.* Ps. 22, 28. Yes, He Who bought, even Christ, not he who apostatised, Donatus. *They shall worship. Rightly shall all the countries of the Gentiles worship before Him.* Wherefore rightly? Because *the Kingdom is the Lord's, and He shall rule over the Gentiles.* So spake Moses, so spake the Prophets, and thousands of other things have they said too. Who can count the testimonies to the Church scattered throughout the whole world? Who can count them? there are not as many heresies against the Church, as there are testimonies of the Law for the Church. What page soundeth not thus? what verse speaketh not this? All cry out for the Lord's unity, because *He hath made the borders of Jerusalem peace.* Dost thou, O heretic, bark against this? Therefore is it rightly said in reference to that city, as it is written in the Apocalypse, *without are dogs.* Rev. 22, 15. Thou barkest against this. Where hast thou passed judgment on the whole world, as I said at the beginning? on what tribunal? Why, on the arrogance of thine own heart.

PSALM A lofty tribunal, but one that shall fall. Thus spake Moses,
CXLVII. thus spake the Prophets, and yet they believe not, who
 would be thought Christians.

17. A certain rich man was tormented in hell, and longed for a drop of water from the finger of the poor man who had lain despised before his gate, because he was burned in the flames. And when this was not granted to him,
Jam. 2, because *there shall be judgment without mercy to him that*
13. *hath shewed no mercy;* when, I say, this was not granted to him, he said to Abraham, Father Abraham, I have five brethren; send Lazarus to tell them what I am suffering
Luke 16, here, *that they come not also into this place of torment.*
24. &c. And what said Abraham to him? *They have there Moses and the Prophets.* And he said, *My father Abraham, but if one went unto them from the dead, they will repent.* Then said Abraham, *If they hear not Moses and the Prophets, neither will they believe though one went unto them from the dead.* Of whom said he, *they have there Moses and the Prophets?* Surely of those who were yet alive, who had yet abundant time of amendment, who had not yet come into those regions of torments. They have there, he saith, those whom they may hear, Moses and the Prophets. They believe not these, but if one went unto them from the dead they will believe. *If they hear not Moses and the Prophets, neither will they believe though one went unto them from the dead.* This is Abraham's statement. Abraham's statement where and whence? From some place on high, and full of rest and happiness, which he who was being tormented in the flame lifted up his eyes and saw; when in his bosom, that is in his secret place, he saw the poor man in happiness and exaltation, thence was that statement made. There God dwelleth, for God dwelleth
Phil. 1, in His saints. Wherefore the Apostle wisheth and saith, *To*
23. *be dissolved and to be with Christ is far better.* So to the
Luke 23, thief it is said, *To-day shalt thou be with Me in paradise.*
43. The Lord then, dwelling with Abraham and in Abraham, uttered that statement, *They have there Moses and the Prophets; if they hear not them, neither, though one rose from the dead, will they believe him.* Ye have here, O ye heretics, Moses and the Prophets; as yet ye are alive, as

yet ye can hear, as yet ye can amend, as yet it is allowed ^{V&R. 13.} you to bridle your violence, to hold the truth: consider with yourselves whether it be right to listen to Moses and the Prophets, who have given so great proofs of their credibility, when we see the affairs of men running in the course which they foretold. Why do ye still hesitate to believe Moses and the Prophets? Why do ye hesitate to listen? Do ye perchance seek one rising from the dead, whether He too can tell you about His Church? This is what the rich man in hell sought; he was blamed because he sought this; Moses and the Prophets ought to have been enough for his brethren. For this cause did he ask in vain, that ye now, being warned by his example, might not ask in vain and too late, and be tormented like him. Hear Moses and the Prophets. What said Moses? *In thy seed shall all nations be blessed.* What said the Prophets? *All the borders of the earth shall remember ^{Gen. 22, 18.} themselves, and be turned unto the Lord. ^{Ps. 22, 27.}* Wilt thou still say to me, 'Let one rise from the dead; I believe not, unless one come from thence and tell me?' O Lord, thanks to Thy mercy: Thou didst will to die, that one might rise from the dead; and that one, not any body, but the Truth, Who rose from the dead. He Who could have spoken the truth concerning the place of the dead¹, though He went not thither,^{1 de in-} yet on account of what foolish and wicked men say, lo, He ^{feris.} died, lo, He rose from the dead². What sayest thou, O heretic,^{2 ab in-} what sayest thou? Now let me hear thee; all thy excuses are ^{feris.} at an end; though thou wast to speak the words of the rich man in hell, Christ hath risen from the dead: deignest thou to listen even to Him? Behold, what thou alive longedst for, like the rich man when dead: He is risen from the grave: it is not thy father nor thy grandfather that have risen: it is not they, who have discredited some with the name of 'traditores⁴.' But suppose they have not discredited them, but have spoken the truth: wilt thou know how little it is to me? Let us hear at the same time what He said, Who hath risen from the grave. Why should I delay longer? Let us hear, let the Gospel now be opened, let what was done be read as if it were being done: let things which

⁴ The Donatists called the Catholics given up their copies of the Scriptures 'traditores,' accusing them of having in times of persecution.

PSALM have been done be set before our eyes, that we may avoid
CXLVII. what are to come. Behold, Christ rising from the dead, shewed Himself to His disciples. This was His bridal: He is the Bridegroom; the Church, His Spouse. Behold the Bridegroom, Who was said to be dead, destroyed, at an end; behold, He hath risen whole as before; behold, He is shewn to the eyes of His disciples; behold, He is offered to the handling of their hands; behold, they touched the scars, which were despaired of as wounds. He manifested Himself for their eyes to see, for their hands to handle; they think Him a spirit, for they despaired of His safety. He encourageth them, He strengtheneth them in the faith;

Luke24, *Handle Me and see, for a spirit hath not flesh and bones,*
39. 41. *as ye see Me have.* They touch, they rejoice, they tremble: *and while they yet trembled for joy:* thus thou hast it written. Things which are exceedingly joyful, though they are sure, yet are they not believed. A certain doubt, as though a man were slow to believe, hides the feelings of him who has what he sought. A man must needs rejoice the more, when what he despaired of has come to him. So to season and increase their joy, He willed not to be at once known. He held the sight of His disciples, specially of those two whom He found conversing by the way,

Luke24, already in despair, and saying, *But we trusted that it*
21. *had been He which should have redeemed Israel.* This they had thought, but now thought no longer. Hope was no longer with them, yet Christ was with them: but He Who gave them back Himself, gave them back hope too. Afterwards then, after that they had recognised Him in the breaking of bread, when He shewed Himself to the other disciples, and they thought that He was a spirit, He said,

Luke24, *Handle me and see, for a spirit hath not flesh and bones, as*
29. *ye see Me have.* And while they yet trembled for joy,

Luke24, He saith unto them, *Have ye here any meat?* He took,
41. He blessed, He ate, He gave to them. The truth of His Body was set forth, all suspicion of deceit was removed. What then? *Knew ye not that all things must be fulfilled which are written in the Law of Moses and in the Prophets and in the Psalms concerning Me?* And because they believed Moses and the Prophets, (for that was true which Abraham said, *If they hear not Moses and the*

Prophets, neither will they believe though one rose from the dead:) because, I say, they believed Moses and the Prophets, and were not of the number of those whom Abraham found fault with, they heard what the Lord said, *Knew ye not that all things must be fulfilled which are written in the Law of Moses and in the Prophets and in the Psalms concerning Me?* Behold them who believed Moses and the Prophets, see how on their testimony they believe Him Who rose from the dead. *Then opened He their understanding* VER. 13. Luke 24, 45. 46. *that they should understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day.*

18. Here thou hast the Bridegroom of the Church. And about Him Moses was not silent, the Prophets were not silent, that Christ should rise from the dead on the third day; that He should suffer, and then rise. The Bridegroom is described to us, that we may make no mistake. But certain persons come forward, and, because we are not wrong in the Bridegroom, they themselves too seem to believe the same as we do about the Bridegroom, that they may draw us away from the members of the Bridegroom; they say to us, 'Yes, He is the Bridegroom, Whom ye believe, and we believe Him too, but the Bride is not the Church, whom ye hold to be.' What then is? 'The party of Donatus.' And this what thou sayest: dost thou say this, or the Bridegroom? Dost thou say it, or God by Moses? Behold, through Moses 'I hold the Church: it is said by Moses, *In thy seed shall all nations be blessed.* Dost thou say it, or the Spirit of God by the Prophets? Behold, through the Prophets I hold the Church: it is said by the Prophet, *All the borders of the earth shall remember themselves, and be turned to the Lord.* Behold, already I hold the testimony of the Law and the testimony of the Prophets: let us hear moreover Him Who rose from the dead. He sheweth Himself as the Bridegroom: we hold Him. He confirmed this by proof, by exhibiting testimonies. For this Moses and the Prophets said, *that it behoved Christ to suffer, and to rise again the third day.* Now then since we both hold the Bridegroom from these words, and I think that thou now art beginning with me to believe both

PSALM these words of Moses and the Prophets, let us believe Him
CXLVII. also Who rose from the dead. Let Him go on, and say,

‘O Lord, I see now Christ the Bridegroom: it is done; let none separate me from the members of Thy Bride, and so Thou be not to me the Head, if I be not among her members. Tell me somewhat about the Church too, for I no longer doubt about her Bridegroom.’ Hear about the
Luke 24, Church too: He goeth on and saith, *that in His Name*
47. *should be preached repentance and remission of sins.*

Nothing could be truer: *that in His Name should be preached repentance and remission of sins.* But where?

For some say, lo here, others say, lo there. And what
Mat. 24, saith He Himself? *Believe them not, for there shall arise*
23. 24. *false Christs and false Prophets, and shall say, lo here, and,*

lo there. For they say not of the Head Himself, lo here, and, lo there; for it is well known that Christ is in heaven; but of the Church, where Christ is, Who saith, *Lo, I am*

with you always, even unto the end of the world. But the Lord saith, *Believe them not.* He who saith, lo here, and lo there, pointeth to parts: I have bought the whole. Let the Gospel tell me this: let Him Himself tell this from the Gospel; for Thou hast risen from the dead, that they may believe Thee, who believe Moses and the Prophets: do Thou tell me this. I hear; *It behoved Christ to suffer, and to rise again the third day: and that repentance and remission of sins should be preached in His Name throughout all nations, beginning at Jerusalem.* What is it, O heretic?

Certainly, when I was quoting Moses and the Prophets, thou didst wait for Him Who should rise from the dead: lo, He hath risen; lo, He hath spoken; as truly is there no doubt of the Church of Christ, and the Spouse of Christ, as there was none of the Body of Christ, when shewn to the eyes and handled by the hands of the disciples. Lo, He Who rose from the dead sheweth both: He sheweth the Head, He sheweth the members: He sheweth the Bridegroom, He sheweth the Bride: either believe both with me, or else thou believest what thou dost to thy condemnation. For why believest thou that He rose from the dead, that He rose in the same Body? ‘On good grounds: because He shewed the scars of His wounds: because, as He was

crucified and buried, so was He restored and proved.' VER.
13.
Thou believest quite right. Now hear Him in Whom thou believest, speaking: *That repentance and remission of sins should be preached in His Name.* Where? Throughout the broad earth. If I chose to say this, now struggling against heretics, now fighting, now having a contest with them on so important a question, I should not say it against present heretics as strongly as He said what He did say against future ones. What wouldest thou have more? *Remission of sins is preached in Christ's Name.* Where? *Throughout all nations.* Whence? *Beginning at Jerusalem.* Communicate with this Church. Wherefore do we contend? For this Church began from the earthly Jerusalem, that from thence it may rejoice unto God in the other, the heavenly Jerusalem. From this it beginneth, in that it endeth. In that the Church will be entire, from this it took the beginning of its faith.

19. Read the Acts of the Apostles, and see whether I lie, how there the disciples were gathered together, when the Holy Ghost came; that that which the Lord said may be proved to thee, *beginning from Jerusalem*; how they on whom the Spirit came, spake in the tongues of all men. Wherefore wilt thou not speak in the tongues of all men? Lo, there were heard the sounds of all tongues. Wherefore doth not he, to whom the Holy Ghost is given, now speak in the tongues of all men? For this was then the token of the Holy Ghost coming upon men, that they spake in the tongues of all men. What wilt thou say now, O heretic? that the Holy Ghost is not given? I say not where it is given; but is it not given? If it is not given, what is it that ye do, preaching, baptizing, blessing? What is it that ye do? These are empty celebrations. He is then given. If He is given, wherefore do not they to whom He is given speak in the tongues of all men? Hath the gift of God failed, or is the fruit thereof less? The tares grew, but the wheat grew also. *Let both grow together till the time of the harvest.* He said not, 'Let the tares grow, let the wheat decrease;' both grew. Wherefore doth not the Holy Ghost now manifest Himself in the tongues of all men? Yea rather, He doth manifest Himself in all tongues:

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for then the Church was not spread throughout the world, so that the members of Christ should speak in all tongues. Then was fulfilled in one what was foretold in all. Now the whole Body of Christ speaketh in the tongues of all, and in whatsoever it speaketh not, it will speak. For the Church shall increase till it filleth every tongue. That which ye have abandoned, how great hath it grown! Advance with us whithersoever it hath approached, ~~that~~ with us ye may reach places whither it hath not yet approached. I dare to say to thee, I speak in the tongues of all men: I am in the Body of Christ, in the Church of Christ: if the Body of Christ now speaketh in the tongues of all men, I also am in all tongues: mine is the Greek, mine the Syrian, mine the Hebrew, mine the tongues of all nations, because I am in the unity of all nations.

20. So then, brethren, the Church began from Jerusalem, and spread through all nations. What is more clear than this testimony of the Law, the Prophets, and of the Lord Himself? The voices of the Apostles sound every where, giving testimony of our hope in the unity of the Body of Christ. Rejoice over the wheat, tolerate the tares, groan in the threshing, sigh for the garner. The time will come when we shall rejoice, when *the bars of the gates of Jerusalem are made strong*. Let him enter, who is to enter. He who shall enter there manifested, here entereth not disguised. But he who entereth here disguised, is really without. He is without, and knows it not: the fan will prove it, the bars will prove it. He who now is truly and truthfully within, there will be finally within: he who now is within by enduring, there will be within in rejoicing. For the borders of Jerusalem are peace; for he saith, *He hath set peace for thy borders*. Now we long for peace, which here we have but in hope. For as yet in ourselves

Gal. 5, 17. what sort of peace is there? *The flesh lusteth against the spirit, and the spirit against the flesh*. Where is full peace even in one man? When there shall be full peace in one man, then shall there be full peace in all the citizens of Jerusalem.

1 Cor. 15, 54. When will there be full peace? *When this corruptible shall have put on incorruption, and this mortal shall have put on immortality*; then will be full peace,

then will be firm peace: then nothing contendeth against the soul in man, not itself against itself, being wounded in one part; not frailty of flesh, not want of body, not hunger, not thirst, not cold, not weariness, not any need, no provocation of strife, certainly not the anxious care at once to avoid and to love one's enemy. All these things, brethren, contend against us, not yet is there full and perfect peace. What we cried out awhile ago at the very mention of peace, ye cried from longing: your cry was from thirst, not from fulness; for there will be perfect righteousness where will be perfect peace. Now we hunger and thirst after righteousness. *Blessed are they that do hunger and thirst after righteousness, for they shall be filled.* VER. 14. Matt. 5, 6. How shall they be filled? When we have arrived at peace. Therefore when he had said, *Who hath set peace for thy borders*, because there is fulness and no want, he added at once, *and filleth thee with the fat of wheat.*

21. Brethren, since this peace whereof we speak is not yet entirely in us, that is, entire in each one of us, it delighteth perhaps your spirits to go on yet to listen: but if there be nothing in the body which resists and rebels, let us finish the Psalm. I never find you weary, yet I fear, God knoweth, lest I be a burden to you, or to some of the brethren: and I see how zealously many of you demand of me this toil and effort, which I believe will not be unfruitful in the Lord. I rejoice that ye find such pleasure in the truth of the Word of God, that your good zeal in what is good and concerning what is good, surpasses the zeal of the madmen who are in the amphitheatre. Would they still be at their show, if they had to stand so long? Therefore, brethren, let us hear the rest, since so ye will. May the Lord be with us, may He be with our strength and our understandings. *Who hath set peace for thy borders*, he saith to the Jerusalem that is to be, *and satisfieth thee with the fat of wheat.* Hunger and thirst after righteousness pass away, plenty succeedeth. What will then be *the fat of wheat*, save that *Bread which came down from heaven* John 6, 41. to us! In our true country how will He satisfy us, Who in our pilgrimage hath thus fed us!

22. Now he is about to speak of this our pilgrimage,

PSALM whereby we come to that Jerusalem, where we shall *praise*
CXLVII. *in unison the Lord*; where we shall praise the Lord our
 God, ourselves Jerusalem, ourselves Sion; when *the bars of*
our gates shall be made strong. For He Who then will
satisfy us with the fat of wheat, what doeth He in this our

ver. 15. pilgrimage? *Who sendeth forth His Word to the earth*.
 Behold, on earth we toil, weary, fainting, sluggish, cold:
 when should we be raised up to the fat of wheat that
 satisfieth, did not He send His Word to the earth, whereby
 we were weighed down, to the earth, whereby we were
 hindered from returning? He sent His Word, He deserted
 us not even in the wilderness, He rained manna from
 heaven. *Who sendeth forth His Word to the earth*; and
 to earth His Word came. How? or what is His Word?
Even unto swiftness His Word runneth. He said not,
 'His Word is swift,' but, *His Word runneth even unto*
swiftness. Let us understand, my brethren: He could not
 have chosen a better word. He who is hot grows hot by
 heat, he who is cold grows cold by cold, he who is swift
 becometh swift by swiftness. What is hotter than heat itself,
 whereby whatever is hot groweth hot? what is colder than
 cold itself, whereby whatever is cold groweth cold? What
 then is swifter than swiftness itself, whereby whatever
 runneth swiftly is made swift? Many things may be called
 swift, some more, some less; and in that degree is each
 thing swift, in which it is partaker of swiftness. This thing
 is in a greater degree partaker of swiftness, therefore it is
 swifter: this thing is in a less degree partaker of swiftness,
 therefore it is less swift. Than swiftness itself then, what
 is swifter? To what degree then doth it run? *Even to*
swiftness. Increase as much as you will the swiftness of
 the Word, and say, It is as swift as this or that, as birds, as
 the winds, as the Angels; is any of these as great as swift-
 ness itself, *even unto swiftness*? What is swiftness itself,
 brethren? It is every where; it is not in part. This
 belongeth to the Word of God, not to be in part, to be
 every where by Himself the Word, whereby He is *the*
 1 Cor. 1, *Power of God and the Wisdom of God*, before He had
 14. taken flesh upon Him. If we think of God in the Form
 of God, the Word equal to the Father, this is the Wisdom

of God, of Which is said, *It reacheth from one end to the other mightily*. What mighty speed! *It reacheth from one end to the other mightily*. But perhaps it reacheth without being ^{VER. 15.} ^{Wisd. 8,} 1. moveable. If without being moveable it filleth any space like some mass of stone, it is said to reach from one end to the other of the same space, yet not by motion. What say we then? Hath then that Word no motion, and is that Wisdom senseless? Where is then that which is said of the Spirit of Wisdom? After much else, it is called *quick, full of motion, plain, undefiled*. Thus then the ^{Wisd. 7,} ^{22.} Wisdom of God is evidently endowed with motion. If then it be endowed with motion, when it toucheth this, doth it not also touch that? Where then is swiftness? Swiftness maketh it to be every where always, yet no where to be imprisoned and detained. But these things are beyond our thoughts: we are too sluggish for them. Who can think on these things? And in truth, brethren, I have spoken as I could, (if indeed I could, if indeed I understood,) and ye have understood as ye were able. But what saith the Apostle? *Now unto Him that is able to do exceeding* ^{Eph. 3,} *abundantly above all that we ask or think*. What meaneth ^{20.} he here? That however often we have understood, we have not understood Him as He is. Wherefore is this? *Because* ^{Wisd. 9,} ^{15.} *the corruptible body presseth down the soul*. Therefore on earth are we cold, for swiftness is hot; and all that is hot is swift, all that is cold, slow. We are slow, therefore we are cold. But Wisdom *runneth even unto swiftness*. Therefore it is exceeding hot, *and there is nothing that can hide itself* ^{Ps. 19, 6.} *from the heat thereof*.

23. We then are burdened by the sluggishness of this cold body, and the bonds of this earthly and corruptible life; have we no hope of receiving *the Word, Which runneth even unto swiftness*? or hath He abandoned us, though by the body we are depressed to the lowest depths? Did not He predestinate us, before we were born in this mortal and sluggish body? He then, Who predestinated us, gave snow to the earth, even ourselves. For now let us come to those somewhat obscure verses of the Psalm, let those entanglements begin to be unrolled: since the Word of God findeth you the more eager, the more it is uttered to you by us. Behold, we are sluggish on this earth, and are as it were

Psalm frozen here. And just as happens to the flakes of snow, for
 CXLVII. they freeze above, then fall down; so as love groweth cold,
 human nature falleth down to this earth, and involved in a
 sluggish body becometh like snow. But in that snow are
 ver. 16. predestined sons of God. For, *He giveth snow like wool.*
 What is, *like wool*? It meaneth, of the snow which He
 hath given, of these, who are as yet slow in spirit and cold,
 whom He hath predestinated, He is about to make somewhat.
 For wool is the material of a garment: when we see
 wool, we look on it as a sort of preparation for a garment.
 Therefore since He hath predestinated these, who at present
 are cold and creep on earth, and as yet glow not with the
 spirit of love, (for as yet He speaketh of predestination,) God
 hath given these as a sort of wool: He is about to
 Mat. 17, make of them a garment. Rightly did the *raiment* of Christ
 2. *shine* on the mountain, *like snow*. The raiment of Christ
 did shine like snow, as though of that snow a garment had
 already been made: of which wool, that is, of the snow
 which He gave like wool, they being as yet predestined,
 were sluggish: but wait, see what followeth. Since He
 gave them as wool, a garment is made of them. For as the
 Church is called the Body of Christ, so is the Church also
 called the garment of Christ: hence cometh that which is
 Eph. 5, said by the Apostle, *that He might present it to Himself*
 27. *a glorious Church, not having spot or wrinkle*. Let Him
 then present unto Himself a glorious Church, not having
 spot or wrinkle; let Him make Himself a garment of that
 wool, which He had predestinated in the snow. While men
 are yet unbelieving, and cold, and sluggish, let Him make a
 garment of this wool. That it may be washed from spots,
 let it be cleansed by faith: that it may have no wrinkle, let
 it be stretched out upon the cross. *Who giveth snow like*
wool.

24. Now if they are predestined, they are to be called.
 Rom. 8, *For whom He predestined, them He also called*. Now how
 30. are they called from the sickness of the body, to become
 Matt. 9, sound? How are they called? Hear the Gospel: *I came*
 13. *not to call the righteous, but sinners to repentance*. That
 snow then beginneth at once in predestination to acknow-
 ledge its sluggishness, to accuse its sins; it beginneth,
 being called, to come to repentance. Rightly then is it

said, *Who giveth snow like wool*, on account of the completion of the garment that is to be; and also on account of the calling to repentance, *He scattereth mist like ashes. He scattereth*, saith the Psalmist, *mist like ashes*. Who? He *Who giveth snow like wool*. For whom He predestined, He calleth to repentance; for *whom He predestined, them He also called*. But *ashes* are connected with repentance. Hear Him calling to repentance, when He upbraided certain cities, saying, *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they had long ago repented in dust and ashes*. Therefore, *He scattereth mist like ashes*. What is, *He scattereth mist like ashes*? When a man is called to learn about God, and it is said to him, 'Receive the Truth;' he beginneth to wish to receive the Truth, but is not able; he seeth that He is under a sort of darkness, which before he saw not. For this purpose then is that mist, that thou mayest know that thou knowest nothing, and that thou mayest know what thou oughtest to know, and mayest see that thou art too weak to know what ought to be known. For if while in this mist thou presumest that thou knowest, thou shalt hear from the Apostle, *He who thinketh he knoweth any thing, knoweth nothing yet as he ought to know*. Therefore as yet thou hast not comprehended, as yet thou art under a mist. But He hath not abandoned thee, Who lit up for thee the lamp of His Flesh. Wander not in the mist, follow in faith. But forasmuch as thou endeavourest to see and art not able, repent of thy sins, for mist is scattered like ashes. Repent thee now of having been obstinate against God, repent of having followed thine own evil ways. Thou hast come into this state where it is difficult for thee to see the vision of bliss, and the mist will be healthful to thee, which God scattereth like ashes. Thou thyself art as yet a mist, but like ashes. For they that are penitent, as yet roll themselves in ashes, my brethren, testifying, as it were, that they are like it, saying unto God, 'I am ashes.' For a certain Scripture saith, *I have despised myself, and wasted away, I have reckoned myself earth and ashes*. This is the humility of the penitent. When Abraham speaketh to his God, and

V RR.
16.

Mat. 11,
21.

1 Cor. 8,
2.

Job 30,
19.
Vulg.

PSALM wisheth the burning of Sodom to be disclosed to him, he
 CXLVII.
 Gen. 18, saith, *I am but earth and ashes.* How hath this humility
 27. ever been found in great and holy men! *He scattereth*
 Rom. 8, *their mist like ashes.* Wherefore? *Because whom He*
 30.
 Matt. 9, *predestinated, them He also called, Who came not to call*
 13. *the righteous, but sinners to repentance.*

ver. 17. 25. *Who sendeth His crystal like morsels of bread.* We
 need not spend our toil again in saying what crystal is.
 We have already said it, and I do not think that ye, beloved,
 have forgotten it. What is then, *He sendeth His crystal*
like morsels of bread? Just as that *snow* is His, because it
 is of the predestinated; just as that *mist* is His, because
 they are called to repentance, who are predestinated to
 salvation, so the *crystal* is in a manner His. What is
crystal? It is very hard, it is very tightly congealed; it
 cannot, like snow, be easily melted. Snow, hardened by
 many years' duration, and by the succession of ages, is
 called *crystal*, and this *He sendeth like morsels of bread.*
 What meaneth this? They were too hard, no longer fit to
 be compared to snow, but to crystal; but they too are
 predestinated and called, and some of them even so as to
 feed others, to be useful to others also. And what need is
 there to enumerate many, whom we happen to know, this
 one and that one? Every one when he thinks can recall to
 mind how hardened and obstinate some of those whom he
 knows have been, how they have struggled against the
 truth; yet now they preach the truth, they have been made
 Rom. 12, morsels of bread. Who is that one Bread? *We being*
 5. *many*, saith the Apostle, *are one Body in Christ*; he saith
 1Cor. 10, also, *we being many are one Bread and one Body.* If
 17. then the whole Body of Christ is one Bread, the members
 of Christ are morsels of Bread. Of some that are hard He
 maketh members of Himself, and useful for feeding others.
 Why go we through many instances? Let us look on the
 well-known Apostle Paul. Nothing is better known to us
 than he, nothing sweeter, nothing in all Scripture more
 familiar. And if there have been, who from being as hard
 as he was have been made Bread, let his example set
 before us recall all, that the meaning may be unfolded
 of, *He sendeth His crystal like morsels of bread.* Behold,

the Apostle Paul was a crystal, hard, resisting the truth, ^{VER. 17.} crying out against the Gospel, hardening himself, as it were, against the sun. How hard was he, profiting in the law, brought up at the feet of Gamaliel, a teacher of the law. ^{Acts 22,} He heard not Moses and the Prophets preaching Christ. ^{3.} Great hardness this. True, the Gentiles had not heard the Prophets, had not heard Moses; they were cold, but they were not crystal. He who believed words that preached Christ, but believed not Christ when He came, he was exceeding hardened. Since then he was crystal, he appeared clear and white, but he was hard and very cold. How was he bright and white? *An Hebrew of the Hebrews; as touching the law, a Pharisee.* Behold the brightness of crystal. ^{Phil. 3, 5. 6.} Now hear the hardness of crystal. *As touching zeal, persecuting the Church of Christ.* Among the stoners of the holy martyr Stephen, was he, hard, perhaps harder than all. *For he kept the raiment of all who were stoning,* so that he ^{Acts 22, 20.} stoned by the hands of all.

26. Thus then we see *the snow, the mist, the crystal*: it is good that He blow and thaw them. For if He blow not, if He Himself thaw not the hardness of this ice, *in the face of His cold who shall stand? In the face of His cold*: whose? God's. Whence is His cold? Behold, He abandoneth a sinner, behold, He calleth him not; behold, He openeth not his perception; behold, He poureth not in grace; let the man thaw himself, if he can, from the ice of folly. He cannot. Wherefore can he not? *In the face of His cold who shall stand?* Behold him then growing harder, and saying, *I see another law in my members warring against the law of my mind, and enslaving me to the law of sin which is in my members.* ^{Rom. 7, 23. &c.} *O wretched man that I am! who shall deliver me from the body of this death?* Behold, I am growing cold, behold, I am growing hard, what heat shall thaw me that I may run? *Who shall deliver me from the body of this death? In the face of His cold who shall stand?* And who shall free himself, if God abandon him? Who is it that freeth? *The grace of God, through Jesus Christ our Lord.* Hear here also the grace of God: *Who sendeth forth His crystal like morsels of bread; who shall stand in the face of His cold?*

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ver. 18.

Are we then to despair? God forbid. For it goeth on, *He shall send out His Word, and melt them.* Let not then the snow despair, nor the mist, nor the crystal. For of the snow, as of wool, a garment is being made. That mist findeth safety in repentance: for, *whom He predestinated, them He also called.* But even though they be the very hardest among the predestinated, though they have been for a long time hardening, and are become crystal, they will not be hard to the mercy of God. *He shall send out His Word, and melt them.* What is melt? Understand not melt in an ill sense: it meaneth, He shall liquify He shall thaw them. For they are hard through pride. Rightly is pride called also dullness: for whatever is dull, is also cold. It is an every day saying of men when they are chilled, 'I was dulled.' Pride then is dullness. *He shall send out His Word, and melt them.* And, in truth, heaps of snow, when they are heated, melt in humility. Just then as cold heapeth up snow into mountains, as it were, so doth pride lift up fools. *He shall send out His Word, and melt them.* Behold that crystal Saul, after the slaughter and stoning of Stephen, came dull with a kind of hardness against Christ, and asked letters of the high priest that he might every where inform against the Christians, *breathing out slaughters.* Hard he is and cold against the fire of God. But hard and cold though he was, behold, He Who *shall send out His Word, and melt them,* called from heaven with heat, *Saul, Saul, why persecutest thou Me?* By that one word, all that great hardness of crystal was melted. *He shall send out then His Word, and melt them.* Despair not of the crystal, much less of the snow, or of the mist. Despair not even of the crystal. Hear a saying of the crystal. *Who before was a blasphemer, and a persecutor, and injurious.* But wherefore doth God melt the crystal? That the snow despair not of itself. For he saith, *For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them that hereafter should believe on Him unto eternal life.* God then calleth unto the Gentiles, 'Be melted, O crystal; come, ye snows.' *He shall send forth His Word, and melt them. His Spirit shall blow, and the waters shall flow.* Lo, the

Acts 9,
1. etc.

1 Tim. 1,
13.

ib. 16.

crystal and the *snows* are melted, they turn into water, let ^{VER. 19.} them that thirst, come and drink. Saul, hard as crystal, ^{John 7, 37.} persecuted Stephen unto death; Paul, now in the living water, calleth the Gentiles to the Fount. His Spirit shall blow, and the waters shall flow: the fervent spirit; whence it is said in another Psalm, *Turn our captivity, O Lord,* ^{Ps. 126,} *as a torrent in the south wind.* For captive Jerusalem ^{4.} had, as it were, frozen in Babylon: the south wind blows, the chill of captivity is dissolved, the warmth of love runneth to God. *His Spirit shall blow, and the waters shall flow.* He shall become in them *a well of water springing up unto* ^{John 4, 14.} *everlasting life.*

27. *Announcing His Word unto Jacob, His Righteousnesses* ^{ver. 19.} *and Judgments unto Israel. What Righteousnesses, what Judgments?* Because whatever mankind had suffered here before, when it was *snow* and *mist* and *crystal*, it suffered for the deserts of its pride and uplifting against God. Let us go back to the origin of our fall, and see that most truly is it sung in the Psalm, *Before I was troubled I went* ^{Ps. 119,} *wrong.* But he who says, *Before I was troubled I went* ^{67.} *wrong*, saith also, *It is good for me that Thou hast* ^{Ps. 119,} *humbled me, that I may learn Thy Righteousnesses.* These ^{71.} righteousnesses Jacob learnt from God, Who made him to wrestle with an Angel, under the guise of which Angel God Himself wrestled with him. He held Him, he exerted violence to hold Him, he prevailed to hold Him: He ^{Gen. 32,} caused Himself to be held, in mercy, not in weakness. ^{24. etc.} Jacob therefore wrestled, and prevailed: he held Him, and when he seemed to have conquered Him, asked to be blessed of Him. How did he understand with Whom he had wrestled, Whom he had held? Wherefore did he wrestle violently, and hold Him? Because *the kingdom of heaven* ^{Mat. 11,} *suffereth violence, and the violent take it by force.* ^{12.} Wherefore then did he wrestle? Because it is with toil. Wherefore do we with difficulty hold, what we so easily lose? Lest, easily getting back what we have lost, we learn to lose that which we hold. Let man have toil to hold: he will hold firmly, what he has only held after toil. These His judgments therefore God manifested to Jacob and Israel. I will speak yet more openly: I mean, that even the righteous, while here,

PSALM endure toils, dangers, annoyances, sufferings, for their
CKLVII. deserts, by the righteous judgment of God. For He alone
 can say that He suffered here without cause: (though in this
 way He did not suffer without cause, in that He suffered for

Ps. 69, 5. us :) Who alone can say, *I paid them then the things which*
John 14, *I took not:* Who alone could say, *Behold, the prince of this*
30. 31. *world cometh, and shall find nothing in Me.* And as

though it were said to Him, 'Why then dost Thou suffer?'
 He goeth on and saith, *But that all men may know that I*
do the will of My Father, arise, let us go hence. All others,
 who suffer for their own deserts by the judgment of God,
 and according to righteousness, let them not lay claim to
 suffering innocently as Christ did. Hear the Apostle Peter.

1 Pet 4, *It is time that judgment begin at the house of God.*
17. 18. Exhorting the martyrs and witnesses of God to endure
 with perfect patience all the threats of the raging world,
 he saith to them, *It is time that judgment begin at the*
house of God: and if it first begin at us, what shall the
end be of them that obey not the Gospel of God? and
if the righteous scarcely be saved, where shall the ungodly
and the sinner appear? Announcing His word unto
Jacob, His righteousnesses and judgment to Israel.

ver. 20. **28.** *He hath not done so to the whole race.* Let none
 deceive you: it is not announced to any nation, this
 judgment of God; namely, how the righteous and the
 unrighteous suffer, how all suffer for their deserts, how the
 righteous themselves are freed by the grace of God, not in
 their own merits. This is not announced to the whole race,
 but only to Jacob, only to Israel. What then do we, if He
 hath not announced it to the whole race, but only to Jacob,
 only to Israel? Where will we be? In Jacob. *He hath*
not manifested His judgments to them. To whom? To all
 nations. How then are the *snows* called, when the crystal
 is melted? How are the nations called, now Paul is
 justified? How, save to be in Jacob? The wild olive
 is cut off from its stock, to be grafted into the olive: now
 they belong to the olive, no longer ought they to be called
^{1 gentes.} nations¹, but one nation in Christ, the nation of Jacob, the
 nation of Israel. Wherefore the nation of Jacob, and the
 nation of Israel? Because Jacob is the son of Isaac,

Isaac of Abraham. But to Abraham what was said? ^{VER. 20.}
In thy seed shall all nations be blessed. This was also said ^{Gen. 22,}
 to Isaac and to Jacob. Wherefore we belong to Jacob, 18.
 because we belong to Isaac, and to Abraham. For the seed
 of Abraham, as not I or any common man, but the Apostle
 himself, explaineth it, is Christ: he himself saith, *He saith* ^{Gal. 3,}
not, And to seeds, as of many, but as of one, And to thy seed, 16.
which is Christ. If we be one seed, we are one Jacob, one
 Israel, yea all nations are one man in Christ. That then
 belongeth to all nations, which He hath revealed to Jacob,
 to Israel: and they only are to be reckoned among the other
 nations, who, refusing to believe in Christ, refuse to leave
 the wild olive, and be grafted into the olive. They will
 remain among the wild trees, barren branches and bitter.
 Let Jacob rejoice. What is Jacob? The supplanter:
 because Jacob supplanted his brother. For *blindness in* ^{Rom. 11, 25.}
part is happened unto Israel, that the fulness of the Gentiles
might come in. Of Jacob is made Israel. What is Israel?
 Now let us all listen, all who are Israel, whether ye who are
 here among the members of Christ, or those who are
 without yet not without, and throughout all nations every
 where without, every where within; let Israel himself hear,
 who of Jacob was made Israel. What is Israel? 'Seeing
 God.' Where shall he see God? In peace. What peace?
 The peace of Jerusalem; for, saith he, *He hath set peace for*
thy borders. There shall we praise: there shall we all be
 one, in One, unto One: for then, though many, we shall not
 be scattered.

PSALM CXLVIII.

LAT.
CXLVIII.

EXPOSITION.

Sermon to the People.

1. THE subject of our meditation in this present life
 should be the praises of God; for the everlasting exaltation
 of our life hereafter will be the praise of God, and
 none can become fit for the life hereafter, who hath not

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practised himself for it now. So then now we praise God, but we pray to Him too. Our praise is marked by joy, our prayer by groans. For somewhat is promised to us, which as yet we have not: and so, because He Who hath promised is true, we rejoice in hope; but, because as yet we have not, we groan in longing. It is good for us to persevere in longing, till what is promised come, and so groaning pass away, praise alone succeed. On account of these two seasons, one, that which now is in the temptations and tribulations of this life, the other, that which is to be hereafter in everlasting rest and exultation; we have established also the celebration of two seasons, that before Easter and that after Easter. That which is before Easter signifieth tribulation, in which we now are; that which we are now keeping after Easter, signifieth the bliss in which we shall hereafter be. The celebration then which we keep before Easter is what we do now: by that which we keep after Easter we signify what as yet we have not. Therefore we employ that time in fastings and prayer, this present time we spend in praises, and relax our fast. This is the Halleluia which we sing, which, as you know, meaneth in Latin, Praise ye the Lord. Therefore that period is before the Lord's Resurrection, this, after His Resurrection: by which time is signified the future hope which as yet we have not: for what we represent after the Lord's Resurrection, we shall have after our own. For in our Head both are figured, both are set forth. The Baptism of the Lord setteth forth to us this present life of trial, for in it we must toil, be harassed, and, at last, die; but the Resurrection and Glorification of the Lord setteth forth to us the life which we are to have hereafter, when He shall come to recompense due rewards, evil to the evil, good to the good. And now indeed all the evil men sing with us, Halleluia; but, if they persevere in their wickedness, they may utter with their lips the song of our life hereafter; but the life itself, which will then be in the reality which now is typified, they cannot obtain, because they would not practise it before it came, and lay hold on what was to come.

2. Now then, brethren, we exhort you that ye praise God; this is what we all say to one another, when we say,

Halleluia. 'Praise the Lord,' thou sayest to thy neighbour, VER.
1.
he to thee: when all are exhorting each other, all are doing what they exhort others to do. But praise with your whole selves: that is, let not your tongue and voice alone praise God, but your conscience also, your life, your deeds. For now, when we are gathered together in the Church, we praise: when we go forth each to his own business, we seem to cease to praise God. Let a man not cease to live well, and then he ever praiseth God. Then dost thou cease to praise God, when thou turnest aside from righteousness and from all that pleaseth Him. For, if thou never turn aside from a good life, though thy tongue be silent, yet thy life crieth out, and the ears of God are open to thy heart. For just as our ears are open to our voices, so God's ears are open to our thoughts. But it is impossible for a man's acts to be evil, whose thoughts are good. For acts issue from thought: nor can a man do any thing, or move his limbs to do aught, unless the bidding of his thought precede: just as in all things which ye see done throughout the provinces, whatsoever the Emperor biddeth goeth forth from the inner part of his palace throughout the whole Roman Empire. How great commotion is caused at one bidding by the Emperor as he sits in his palace! He but moveth his lips, when he speaketh: the whole province is moved, when what he speaketh is being executed. So in each single man too, the Emperor is within, his seat is in the heart. If he be good and biddeth good things, good things are done: if he be bad and biddeth evil things, evil things are done. When Christ sitteth there, what can He bid, but what is good? When the devil is the occupant, what can he bid, but evil? But God hath willed that it should be in thy choice for whom thou wilt prepare room, for God, or for the devil: when thou hast prepared it, he who is occupant will also rule. Therefore, brethren, attend not only to the sound; when ye praise God, praise with your whole selves: let your voice, your life, your deeds, all sing. And if there be still groaning, tribulation, temptation, hope that they will all pass away, and then the day will come when ye will praise without failure. This present Psalm is clear, and we may run over it quickly. For it

PSALM arrayeth all creation to praise God, and as it were exhorteth it to praise, as though it had found it holding its peace.

ver. 1.

8. *Praise ye the Lord from heaven.* As though he had found things in heaven holding their peace in the praise of the Lord, he exhorteth them to arise and praise. Never have things in heaven held their peace in the praises of their Creator, never have things on earth ceased to praise God. But it is manifest that there are certain things which have breath to praise God in that disposition wherein God pleaseth them. For no one praiseth ought, save what pleaseth him. And there are other things which have not breath of life and understanding to praise God, but yet, because they also are good, and duly arranged in their proper order, and form part of the beauty of the universe, which God created, though they themselves with voice and heart praise not God, yet when they are considered by those who have understanding, God is praised in them; and, as God is praised in them, they themselves too in a manner praise God. For instance, in heaven all things praise God, which have the breath of life, and a pure intelligence to contemplate and love Him without disgust or weariness. But on earth men praise God by their understanding whereby they discern good and evil, by their understanding whereby they know the creature and the Creator, because they can think of these things, because God has given them a mind to discern them, to love, and to praise. This man can do; but surely beasts have not this sort of understanding: if they had, God would not say to us, *Be ye not like unto horse and mule, which have no understanding.* When He exhorteth us not to be like beasts, which have no understanding, He sheweth us that to man He hath assigned an understanding whereby to praise God. And the trees surely have not so much as the life whereby they may have senses, like the beasts. For though the beasts have not the inner sense of reason, and an understanding, and a discerning mind, which man has, to praise God withal, yet they have an outward and visible life, as we all know, whereby they seek food, take what is for their good, reject what is harmful; they have senses whereby to discern

Ps. 32,
9.

corporeal things, sight to distinguish colour, hearing to distinguish sounds, smell to distinguish odours, taste to distinguish flavours; they naturally move towards what pleases, away from what annoys them. This we understand and see before our eyes. They have not reason to understand with, but they have the breath of a living body, and a visible life: the trees have not even this; yet all of them praise God. Wherefore do they praise God? Because when we see them, and think upon the Creator Who made them, they cause to arise within us praise to God; and, since through consideration of them God is praised, all things praise God. He begins then with heaven: all things praise, and yet he says, *Praise ye*. Wherefore doth he say, *Praise ye*, when they are praising? Because he delighteth in their praising, and therefore it pleaseth him to add, as it were, his own encouragement. Just as, when you come to men who are doing any good work with pleasure in their vineyard or in their harvest field, or in some other matter of husbandry, you are pleased at what they are doing, and say, 'work on,' 'go on:' not that they may begin to work, when thou sayest this, but, because you are pleased at finding them working, you add your approbation and encouragement. For by saying, 'work on,' and encouraging those who are working, you, so to speak, work with them in wish. In this sort of encouragement then the Psalmist, filled with the Holy Ghost, saith this.

4. And it is a Psalm of Haggai and Zachariah: so the title runneth. These two Prophets prophesied at the time when the people was kept captive in Babylon, and foretold the coming end of the captivity, that the city of Jerusalem which had been destroyed in war, should be restored. They set forth to us then in a mystery the life to come, wherein we shall praise God, when the captivity of this present life is at an end, when shall be restored that mighty city Jerusalem, in wandering from whence we sigh, prisoners as yet under the burden and weight of this mortal body: wherefore as yet we groan in our pilgrimage, but we shall exult when we reach our country. But he, who groaneth not as a pilgrim, shall not rejoice as a citizen, because there

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1.

Title in
LXX.

PSALM is no longing in him. Those holy Prophets then gave great
 CXLVIII. comfort to the people, who were then captives according
 to the flesh, that is, who were placed in Babylon under
 strange sovereigns. For they shewed in prophecy, that
 a time should come when they should be freed from their
 captivity, and Jerusalem should be restored. But all these
 things were done in a figure, they contain their own truth;
 they were figured in what happened of old, they are set
 forth really present among us. Now then what saith the
 2 Cor. 5, Apostle? *While we are present in the body, we are absent*
 6. *from the Lord.* As yet we are not in our country: when
 shall we be? When we shall triumph for victory over our
 1 Cor. 15, enemy the devil; when *death, the last enemy, shall be*
 26. 54. *destroyed; then shall be brought to pass the saying that is*
 &c. *written, Death is swallowed up in victory. Where, O death,*
is thy strife? where, O death, is thy sting? When then
 shall there be no more strife of death, which now there is,
 and maketh us groan at the failure and changeableness of
 things, at the frailness of man's flesh? Daily temptations
 strive with us, daily delights: even though we consent not,
 yet we suffer annoyance, and strive: and great is the peril,
 lest he who striveth be conquered: and even if by not
 consenting we conquer, yet we suffer annoyance in resisting
 delights. The enemy ceaseth not, dieth not, save in the
 resurrection of the dead. But let us hope, let us trust:
 Haggai and Zacharias lift us up, they sing our coming
 liberation. If they sang to that people, and it hath been
 fulfilled, shall what is sung to the Christian people not be
 fulfilled? Be not troubled: only take heed how ye act in
 this pilgrimage of life. Let not love of Babylon please you,
 lest ye forget your city Jerusalem. Though your body is
 yet detained in Babylon, let your heart be sent forward to
 Jerusalem. Let then the whole creation praise the Lord:
 for there we shall do what here we practise beforehand.

5. *Praise ye the Lord from heaven: praise Him in the*
high places. First he saith, *from heaven*, then from earth;
 for it is God that is praised, Who made heaven and earth.
 All in heaven is calm and peaceful; there is ever joy, no
 death, no sickness, no vexation; there the blessed ever
 praise God; but we are still below: yet, when we think

how God is praised there, let us have our heart there, ^{VER. 2—5.} and let us not hear to no purpose, 'Lift up your hearts.' Let us lift up our heart above, that it become not corrupted on earth: for we take pleasure in what the Angels do there. We do it now in hope: hereafter we shall in reality, when we have come thither. *Praise Him then in the high places.*

6. *Praise Him, all ye angels of His, praise Him, all His powers. Praise Him, sun and moon; praise Him, all ye stars and light. Praise Him, ye heaven of heavens, and waters that are above the heavens. Let them praise the Name of the Lord.* When can he unfold all in his enumeration? Yet he hath in a manner touched upon them all summarily, and included all things in heaven praising their Creator. ^{VER. 2. 3. 4. 5.}

7. And as though it were said to him, 'Why do they praise Him? what hath He conferred on them, that they should praise Him?' he goeth on, *for He spake, and they were made; He commanded, and they were created.* No wonder if the works praise the Worker, no wonder if the things that are made praise the Maker, no wonder if creation praise its Creator. In this Christ also is mentioned, though we seem not to have heard His Name. Who is Christ? *In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made.* By what were they made? By the Word? How doth he shew in this Psalm, that all things were made by the Word? *He spake, and they were made; He commanded, and they were created.* No one speaketh, no one commandeth, save by word. ^{JOHN 1. 2.}

8. *He hath established them for the age, and for age upon age.* All things in heaven, all things above, all powers and angels, a certain city on high, good, holy, blessed; from whence because we are wanderers, we are wretched; whither because we are to return, we are blessed in hope; whither when we shall have returned, we shall be blessed indeed; *He hath established them for the age, and for age upon age: He hath given them a law which shall not pass away.* What sort of command, think ye, have things in ^{VER. 6.}

PSALM heaven and the holy angels received? What sort of com-
 CXLVIII. mand hath God given them? What, but that they praise
 Him? Blessed are they whose business is to praise God! They plough not, they sow not, they grind not, they cook not; for these are works of necessity, and there is no necessity there. They steal not, they plunder not, they commit no adultery; for these are works of iniquity, and there is no iniquity there. They break not bread for the hungry, they clothe not the naked, they take not in the stranger, they visit not the sick, they set not at one the contentious, they bury not the dead; for these are works of mercy, and there there is no misery, for mercy to be shewn to. O blessed they! Think we that we too shall be like this? Ah! let us sigh, let us groan in sighing. And what are we, that we should be there? mortal, outcast, abject, earth and ashes! But He, Who hath promised, is almighty. If we regard ourselves, what are we? if we regard Him, He is God. He is almighty. Cannot He make of a man an angel, who made man out of nothing? Or doth God count man of little value, for whom He willed that His only-begotten Son should die? Let us observe the proof of His love. These are the pledges which we have received of the promise of God: we have already the Death of Christ, we have already the Blood of Christ. Who is it that did die? The Only-begotten. For whom did He die? Would that it were for the good, would that it were for the righteous. But what?

Rom. 5, *Christ*, saith the Apostle, *died for the ungodly*. He Who
 6. gave to the ungodly His Death, what reserveth He for the righteous but His Life? Let then frail man lift himself up, let him not despair, let him not dash himself down, let him not turn away, let him not say, 'I shall not be one.' He Who hath promised is God; and He came to promise; He appeared unto men, He came to take upon Him our death, to promise us His Life. He came to the region where we were strangers, here to receive all that aboundeth here, disgrace, scourges, buffetings, spitting in the face, insults, a crown of thorns, the hanging on the tree, the cross, death. These things abound in our region, these He came to barter for. What gave He here, what received He? He gave exhortation, He gave teaching, He gave remission

of sins: He received insults, death, the cross. He brought ^{VER.} to us, from the region where He was, good things; He ^{6. 7.} endured, in the region where we were, evil things. Yet hath He provided to us that we shall be in the place from whence He came, and saith, *Father, I will that where* ^{John 17,} *I am, there they may be with Me also.* So great is the ^{24.} love that hath gone before. For where we were, He hath been with us; where He is, we shall be with Him. What hath God promised thee, O mortal? That thou shalt live for ever. Dost not thou believe? Believe it, believe it. For greater is what He hath done already, than what He hath promised. What hath He done? He hath died for thee. What hath He promised? That thou shalt live with Him. More incredible is it, that the Immortal should die, than that the mortal should live for ever. Already we have what is the more incredible. If God died for man, shall not man live with God? Shall not the mortal live for ever, for whom He, Who liveth for ever, died? But how did God die? and by what means did He die? and can God die? He took of thee that, whereby He might die for thee. Nought could die, save flesh: nought could die, save a mortal body: He put on Him that wherein He might die for thee; He will put on thee that wherein thou shalt live with Him. Where did He clothe himself with death? In the womb of His Virgin Mother. Where will He clothe thee with life? In His equality with the Father. He chose for Himself here a chaste chamber, where the Bridegroom might be wedded to the Bride. He was *the* ^{John 1,} *Word made flesh,* that He might become the Head of the ^{14.} Church. For the Word Himself is not part of the Church: but, that He might become the Head of the Church, He took upon Him flesh. Somewhat of us is already above, that which He took here, where He died, where He was crucified. Already a sort of first-fruits of thee are gone before, and doubttest thou that thou wilt follow?

9. Let him then turn himself to things on earth too, since he hath already spoken the praises of things in heaven. *Praise ye the Lord from the earth.* For wherewith began ^{ver. 7.} he before? *Praise ye the Lord from heaven:* and he went through things in heaven: now hear of things on earth.

PSALM *Dragons and all abysses.* *Abysses* are depths of water: all
CXLVIII. the seas, and this atmosphere of clouds, pertain to the *abyss*.

Where there are clouds, where there are storms, where there is rain, lightning, thunder, hail, snow, and all that God willeth should be done above the earth, by this moist and misty atmosphere, all this he hath mentioned under the name of earth, because it is very changeable and mortal; unless ye think that it raineth from above the stars. All these things happen here, close to the earth. Sometimes even men are on the tops of mountains, and see the clouds beneath them, and often it raineth: and all commotions which arise from the disturbance of the atmosphere, those who watch carefully see that they happen here, in this lower part of the universe. Therefore the devil was condemned to these regions of darkness, that is, to this air, as to a prison, when he fell with his Angels from the force of the

Eph. 2, Angels above; for the Apostle saith this of him, *According*
2. *to the prince of the power of this air, who now worketh in the children of disobedience.* And another Apostle saith,

2 Pet. 2, *For if God spared not the Angels that sinned, but cast*
4. *them down to the prisons of lower darkness, and delivered them to be kept for punishment at the judgment;* calling

¹ infer-
num. this region the ¹lower, because it is the lower part of creation. For think not what the devil received, but what he lost. Thou seest then what kind all these things are, changeable, troublous, fearful, corruptible: yet they have their place, they have their rank, they too in their degree fill up the beauty of the universe, and so they praise the Lord. He turns then to them, as though He would exhort them too, or us, that by considering them we may praise the Lord: (for thus is it that they praise God, when the consideration of them begetteth praise of God;) he beginneth to say, *Praise the Lord from earth, ye dragons and all abysses.* *Dragons* live about the water, come out from caverns, fly through the air; the air is set in motion by them: *dragons* are a huge kind of living creatures, greater there are not upon the earth. Therefore with them he beginneth, *Dragons and all abysses.* There are caves of hidden waters, whence springs and streams come forth: some come forth to flow over the earth, some flow secretly beneath; and all this kind, all this

damp nature of waters, together with the sea and this lower air, are called abyss, or *abysses*, where dragons live and praise God. What? Think we that the dragons form choirs, and praise God? Far from it. But do ye, when ye consider the dragons, regard the Maker of the dragon, the Creator of the dragon: then, when ye admire the dragons, and say, 'Great is the Lord Who made these,' then the dragons praise God by your voices. *Dragons and all abysses.*

VER.
8.

10. *Fire, hail, snow, ice, wind of storms, which do His word.* Wherefore snowed he here, *which do His word?* Many foolish men, unable to contemplate and discern creation, in its several places and rank, performing its movements at the nod and commandment of God, think that God doth indeed rule all things above, but things below He despiseth, casteth aside, abandoneth, so that He neither careth for them, nor guideth, nor ruleth them; but that they are ruled by chance, how they can, as they can: and they are influenced by what they say sometimes to one another, (but let them not say it to thee, that is, do not thou by listening consent when they say these things: for they are blasphemers, and accursed in the sight of God:) for instance; 'If it were God that gave rain, would He rain into the sea? What sort of Providence,' they say, 'is this? Getulia is thirsty, and it rains into the sea.' They think that they handle the matter cleverly: one should say to them, 'Getulia does at all events thirst, thou dost not even thirst.' For good were it for thee to say to God, *My soul is as a Ps. 143, land without water to Thee: as is openly said in another⁶ place, My soul hath thirsted for Thee, in how many ways Ps. 63, 1. for Thee my flesh also.* And the Lord saith in the Gospel, *Blessed are they that do hunger and thirst after righteousness, Matt. 5, for they shall be filled.* For he that thus argueth is already satisfied; he thinketh himself learned, he is not willing to learn, therefore he thirsteth not. For if he thirsted, he would be willing to learn, and he would find that every thing happeneth upon earth by God's Providence, and he would wonder at the arrangement of even the limbs of a flea. Attend, beloved. Who hath arranged the limbs of a flea and a gnat, that they should have their proper order,

PSALM
CXLVIII.

life, motion? Consider one little creature, even the very smallest, whatever thou wilt. If thou considerest the order of its limbs, and the animation of life whereby it moveth; how doth it shun death, love life, seek pleasures, avoid pain, exert divers senses, vigorously use movements suitable to itself! Who gave its sting to the gnat, for it to suck blood with? How narrow is the pipe whereby it sucketh! Who arranged all this? who made all this? Thou art amazed at the smallest things; praise Him that is great. Hold then this, my brethren, let none shake you from your faith or from sound doctrine. He Who made the Angel in heaven, the Same also made the worm upon earth: the Angel in heaven to dwell in heaven, the worm upon earth to abide on earth. He made not the Angel to creep in the mud, nor the worm to move in heaven. He hath assigned dwellers to their different abodes; incorruption He assigned to incorruptible abodes, corruptible things to corruptible abodes. Observe the whole, praise the whole. He then Who ordered the limbs of the worm, doth He not govern the clouds? And wherefore raineth He into the sea? As though there are not in the sea things which are nourished by rain; as though He made not fishes therein, as though He made not living creatures therein. Observe how the fishes run to sweet water. And wherefore, saith he, doth He give rain to the fishes, and sometimes giveth not rain to me? That thou mayest consider that thou art in a desert region, and in a pilgrimage of life; that so this present life may grow bitter to thee, that thou mayest long for the life to come: or else that thou mayest be scourged, punished, amended. And how well doth He assign their properties to regions. Behold, since we have spoken of Getulia, He raineth here nearly every year, and giveth corn every year; here the corn cannot be kept, it soon rotteth, because it is given every year; there, because it is given seldom, both much is given, and it can be kept for long. But dost thou perchance think that God there deserteth man, or that they do not there after their own manner of rejoicing both praise and glorify God? Take a Getulian from his country, and set him amid our pleasant trees; he will wish to flee away, and return to his bare Getulia. To all places then, regions,

seasons, God hath assigned and arranged what fits them: VER.
8.
And it were a long task to go through a more accurate enumeration of all these matters. Who could unfold it? Yet they who have eyes see many things therein: when seen, they please; pleasing, they are praised; not they really, but He Who made them; thus shall all things praise God.

11● It was in thought of this that the spirit of the Prophet, after he had said, *Fire, hail, snow, ice, wind of storm*, added, because all these seem to some foolish persons to be all confusion, and, as it were, moved hither and thither by chance, the words, *which do His word*. Think not then that these things are moved by chance, which in every motion of theirs obey God. Whither God willeth, thither the fire spreads, thither the cloud hurries, whether it carry in it rain, or snow, or hail. And wherefore doth the lightning sometimes strike the mountain, yet strikes not the robber? I will say what I can, according to the capacity of my mind, so much as God deigneth to give me: greater men may know greater things, and understand more, and may God give to you to be wiser than my words, only let it be with moderation, without pride. I then, in my measure, can give a reason why it strikes the mountain and strikes not the robber; because perhaps He yet seeketh the robber's conversion, and therefore is the mountain which feareth not smitten, that the man who feareth may be changed. Thou also sometimes, when maintaining discipline, smitest the ground to terrify a child. Sometimes too He smiteth a man, whom He will. But thou sayest to me, Behold, He smiteth the more innocent, and passeth over the more guilty. Wonder not; death, whencesoever it come, is good to the good man. And whence dost thou know what punishment is reserved in secret for that more guilty man, if he be unwilling to be converted? Would not they rather be scorched by lightning, to whom it shall be said in the end, *Depart into everlasting fire*? The Mat. 25,
needful thing is, that thou be guileless. Why so? Is it an ^{41.}
evil thing to die by shipwreck, and a good thing to die by fever? Whether he die in this way or in that, ask what sort of man he is who dieth; ask whither he will go after

PSALM death, not how he is to depart from life. We shall depart
CXLVIII. from hence by whatever may befall us. By what deaths
 were the martyrs thought worthy to die? Was it by fevers?
 How is it that many wish to be set free by fever? Some
 perished by a single blow of the sword, some by fire, some
 by wild beasts. Wild beasts devoured the bodies of the
 martyrs, yet feared they not that their bodies would perish.
 For God will bring back from all quarters the bodies of
Mat. 10, the saints, God by Whom *the very hairs of our head are*
30. *numbered.* When He willed too, He delivered the Three
2 Macc. Children from the fire. Did He therefore desert the Macca-
7, 1. &c. bees in the fire? The former He openly set free, the latter
 He secretly crowned. God then knoweth what He doeth.
 Do thou fear, and be good. For whatsoever way He will
 that thou depart hence, let Him find thee ready. For here
 thou art a sojourner, not a possessor of the house. For the
 house is let to thee, this house is let to thee, not given:
 loth though thou be, thou must depart from it: neither hast
 thou received it on such terms, as that thou hast any fixed
 time. What said thy Lord? 'Whensoever I will, when-
 soever I shall say, Depart, be thou ready. I drive thee
 from thy lodging, but I will give thee a home: thou art
 a sojourner on earth, thou shalt be possessor in heaven.'

12. Whatever then happeneth here contrary to our wish,
 thou wilt know that it happeneth not, save by the will of
 God, by His providence, by His ordering, by His nod, by
 His laws: and if we understand not why any thing is
 done, let us grant to His providence that it is not done
 without reason: so shall we not be blasphemers. For
 when we begin to argue concerning the works of God,
 'why is this?' 'why is that?' and, 'He ought not to have
 done this,' 'He did this ill;' where is the praise of God?
 Thou hast lost thy Halleluia. Regard all things in such
 wise as to please God and praise the Creator. For if thou
 wert to happen to enter the workshop of a smith, thou
 wouldest not dare to find fault with his bellows, his anvils,
 his hammers. But take an ignorant man, who knows not
 for what purpose each thing is, and he findeth fault with
 all. But if he have not the skill of the workman, and have
 but the reasoning power of a man, what saith he to himself?

Not without reason are the bellows placed here: the workman knoweth wherefore, though I know not. In the shop he dareth not to find fault with the smith, yet in the universe he dareth to find fault with God. Therefore just as *fire, hail, snow, ice, wind of storms, which do His word*, so all things in nature, which seem to foolish persons to be made at random, simply *do His word*, because they are not made save by His command.

13. Then he mentioneth, that they may praise the Lord, *mountains and hills, fruitful trees and all cedars: beasts and all cattle, creeping things, and winged fowls.* Then he goeth to men; *kings of the earth and all people, princes and all judges of the earth; young men and maidens, old men and young, let them praise the Name of the Lord.* Ended is the praise from heaven, ended is the praise from earth.

14. *For His Name only is exalted.* Let no man seek to exalt his own name. Wilt thou be exalted? Subject thyself to Him Who cannot be humbled. *His Name only is exalted.*

15. *His confession is in earth and heaven.* What is, *His confession is in earth and heaven?* Is it the confession wherewith He confesseth? No, but that whereby all things confess Him, all things cry aloud: the beauty of all things is in a manner their voice, whereby they praise God. The heaven crieth out to God, 'Thou madest me, not I myself.' Earth crieth out, 'Thou createdst me, not I myself.' How do they cry out? When thou regardest them, and findest this out, they cry out by thy voice, they cry out by thy regard. *His confession is in earth and heaven.* Regard the heavens, it is beautiful: observe the earth, it is beautiful: both together are very beautiful. He made them, He ruleth them, by His nod they are swayed, He ordereth their seasons, He reneweth their movements, by Himself He reneweth them. All these things then praise Him, whether in stillness or in motion, whether from earth below or from heaven above, whether in their old state or in their renewal. When thou seest all these things, and rejoicest, and art lifted up to the Maker, and gazest on *His invisible things understood by the things which are made, His con-*

VER.
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VER. 11.

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VER. 13.

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PSALM *fession is in earth and heaven:* that is, thou confessest
CXLVIII. to Him from things on earth, thou confessest to Him from things in heaven. And since He made all things, and nought is better than He, whatsoever He made is less than He, and whatsoever in these things pleaseth thee, is less than He. Let not then what He hath made so please thee, as to withdraw thee from Him Who made: if thou lovest what He made, love much more Him Who made. ¶ If the things which He hath made are beautiful, how much more beautiful is He Who made them: *His confession is in earth and heaven.*

ver. 14. 16. *And He shall exalt the horn of His people.* Behold what Haggai and Zachariah prophesied. Now the *horn of His people* is humble in afflictions, in tribulations, in temptations, in beating of the breast; when will He *exalt the horn of His people*? When the Lord hath come, and our Sun is risen, not the sun which is seen with the eye, Matt. 5, and *riseth upon the good and the evil*, but That Whereof 45. is said, 'To you that fear God, *the Sun of Righteousness shall* Mal. 4, *rise, and healing in His wings*; and of Whom the proud 2. and wicked shall hereafter say, *The light of righteousness* Wisd. 5, *hath not shined unto us, and the sun of righteousness rose* 6. *not upon us.* This shall be our summer. Now during the winter weather the fruits appear not on the stock; thou observest, so to say, dead trees during the winter. He who cannot see truly, thinketh the vine dead; perhaps there is one near it, which is really dead; both are alike during winter; the one is alive, the other is dead, but both the life and death are hidden: summer advanceth; then the life of the one shineth brightly, the death of the other is manifested: the splendour of leaves, the abundance of fruit, cometh forth, the vine is clothed in outward appearance from what it hath in its stock. Therefore, brethren, now we are the same as other men: just as they are born, eat, drink, are clothed, pass their life, so also do the saints. Sometimes the very truth deceiveth men, and they say, 'Lo, he hath begun to be a Christian: hath he lost his headache?' or, 'because he is a Christian, what gaineth he from me?' O dead vine, thou observest near thee a vine that is bare indeed in winter, yet not dead. Summer will come, the Lord

will come, our Splendour, that was hidden in the stock, ^{VER.} and then *He shall exalt the horn of His people*, after the ^{14.} captivity wherein we live in this mortal life. Wherefore the Apostle saith, *Judge nothing before the time, till the Lord* ¹ *come, Who shall bring to light the hidden things of dark-* ^{5.} *ness, and then shall every one have praise of God.* But thou sayest unto me, Where is my stock? where is my fruit? If thou believest, thou knowest where thy root is. For it is there, where thy faith is, where thy hope and charity are. Hear the Apostle; *For ye are dead.* In the winter they ^{Col. 3,} seemed to be dead; hear that they are alive: *and your life* ^{3. 4.} *is hid with Christ in God.* There is where thou hast thy root. When then shalt thou be adorned with splendour? when shalt thou be made abundant with fruit? Hear how he goeth on: *When Christ, Who is your Life, shall appear, then shall ye also appear with Him in glory. And He shall exalt the horn of His people.*

17. *An hymn to all His Saints.* Know ye what an hymn is? It is a song with praise of God. If thou praisest God and singest not, thou utterest no hymn: if thou singest and praisest not God, thou utterest no hymn: if thou praisest ought else, which pertaineth not to the praise of God, although thou singest and praisest, thou utterest no hymn. An hymn then containeth these three things, song, and praise, and that of God. Praise then of God in song is called an hymn. What then meaneth, *An hymn to all His Saints?* Let His Saints receive an hymn: let His Saints utter an hymn: for this is what they are to receive in the end, an everlasting hymn. Therefore in another place a Psalm saith, *The sacrifice of praise shall glorify Me, and* ^{Ps. 60,} *there is the way wherein I will shew him My salvation.* ^{23.} And again, *Blessed are they that dwell in Thy house, they* ^{Ps. 84,} *will praise Thee for ever and ever.* This is the meaning of, ^{4.} *An hymn to all His Saints.* Who are *His Saints?* *To the sons of Israel, to the people that draweth nigh unto Him.* Let none say, I am not a son of Israel. Think not that the Jews are sons of Israel, and that we are not sons of Israel: I dare to say to you, brethren, that they are not sons, and we are. I will tell you why: because greater is he that is born after the Spirit, than he that is born after

PSALM CXLVIII. the flesh. Whose son was Israel? Abraham's: for Isaac was Abraham's son, and Israel Isaac's. And how did Abraham please God? *Abraham believed God, and it was counted unto him for righteousness.* Whosoever imitateth Abraham is a son of Abraham: whosoever hath degenerated from the faith of Abraham, hath lost the stock of Abraham. The Jews have degenerated, and have lost the stock; we have imitated, and have found it. I will shew that they have lost it: what saith the Lord to them when they say, *we are the sons of Abraham?* They dared to boast themselves, to hold up their head on the nobility of their righteous descent: and what saith the Lord to them? *If ye were sons of Abraham, ye would do the deeds of Abraham.* If then they lost the being sons of Abraham, we have found the being sons of Abraham. We, that is, by believing have found, what they by not believing have lost. For *Abraham believed God, and it was counted unto him for righteousness:* and Christ is the seed of Abraham, and we are in Christ; and of Israel is the people, of which people was Mary, of which Mary was Christ, in Which Christ we are: therefore we are *sons of Israel.* And what hath he added, in order to distinguish us? *To the sons of Israel, to the people that draweth nigh unto Him.* Observe the Jews: if they draw nigh, they are they. 'And perhaps they do draw nigh,' saith some one to me: they also daily sing their Psalm, they sing hymns to God. Hear ye not what the Prophet said unto them? *This people honoureth Me with their lips, but their heart is far from Me.* If their heart is far, yet our heart is most nigh, because we believe, because we hope, because we love, because we are joined to Christ, because we have been made His members. Are the members far from the head? If they were afar they would be severed: He would not say, *Lo, I am with you always, even unto the consummation of the aye.* If they were severed, He would not cry from heaven, *Saul, Saul, why persecutest thou Me?* If He were not in us, He would not say, *I was an hungered, and ye gave me meat.* Then when they said to Him, *When saw we Thee an hungered?* He answered, *Forasmuch as ye have done it unto one of the least of Mine, ye have done it unto Me.* Behold the people,

John 8,
33.

John 8,
39.

Gal. 3,
6.

Is. 29,
13.

Mat. 28,
20.

Acts 9,4.

Mat. 25,
35. &c.

behold Israel that draweth nigh: they draw nigh now in VER.
hope; hereafter they shall in reality. 1.

PSALM CXLIX.

LAT.
CXLIX.

EXPOSITION.

Sermon to the People.

1. LET us praise the Lord both in voice, and in understanding, and in good works; and, as this Psalm exhorteth, let us sing unto Him a new song. For thus it beginneth: *Sing ye to the Lord a new song.* The old man hath an old song, the new man a new song. The Old Testament is an old song, the New Testament a new song. In the Old Testament are temporal and earthly promises. Whoso loveth earthly things singeth an old song: let him that desireth to sing a new song, love the things of eternity. Love itself is new and eternal; therefore is it ever new, because it never groweth old. For if thou consider well, this is old. How then is it new? Is it so, my brethren, that everlasting life is but lately born? Christ Himself is everlasting life, and as touching His Godhead, He is not lately born; for, *In the beginning was the Word, and the Word was* John 1, *with God, and the Word was God: the Same was in the* 1. &c. *beginning with God. All things were made by Him, and without Him was nothing made.* If the things which were made by Him are old, what is He by Whom they were made? What, but everlasting, and coeternal with the Father? But we have sunk into sin; we have reached old age. For those are our words in the Psalm, *I have grown* Ps. 6, 7. *old among all mine enemies.* Man grew old by sin; he is renewed by grace. All then who are renewed in Christ, that they may begin to appertain unto everlasting life, sing a new song.

2. And this song is of peace, this song is of charity. Whoso severeth himself from the union of the saints, singeth not a new song; for he hath followed old strife, not new charity. In new charity what is there? Peace, the bond of an holy society, a spiritual union, a building of living

PSALM stones. Where is this? Not in one place, but throughout
CXLIX. the whole world. This is said in another Psalm, *Sing unto*
Ps. 96, 1. *the Lord a new song, sing unto the Lord all the earth.*

From this is understood, that he who singeth not with the whole earth, singeth an old song, whatever words proceed out of his mouth. For why should I care to hear what he saith, when I know what he thinketh? Sayest thou, canst thou see what he thinketh? Yes, his deeds declare it. For the eye penetrateth not into the conscience. I observe what he doeth, and therein I understand what he thinketh. For neither if any one, for instance, taketh another in the act of theft, or homicide, or adultery, doth he see his thoughts in his heart, but in his deeds? There are some things which lie hid within; but there are many also which come forth into works, and are manifest even to men. Although then they who severed themselves from the bond of the love of Christ, and the society of the holy Church, were inwardly in themselves evil, yet none knew it, save God. The time came: He severed them, and so made manifest to men what God alone had known before.

For the fruit is not shewn, save in deeds. Wherefore it is
Matt. 7, said, *by their fruits ye shall know them.* For the Lord
15. 16. said it to some *who clothe themselves in sheep's clothing, but inwardly are ravening wolves:* lest human frailty should perhaps be unable to distinguish the wolf under the sheep's skin, He saith, *By their fruits ye shall know them.* We seek the fruits of love, we find the thorns of dissension. *By their fruits ye shall know them.* Their song then is an old one, let us sing a new song. We have already said, brethren, that all the earth singeth a new song. He who singeth not with the whole earth a new song, let him sing what he will, let his tongue sound forth Halleluia, let him utter it all day and all night, my ears are not so much bent to hear the voice of the singer, but I seek the deeds of the actor. For I ask, and say, 'What is it that thou singest?' He answereth, 'Halleluia.' What is, 'Halleluia?' 'Praise ye the Lord.' Come, let us praise the Lord together. If thou praisest the Lord, and I praise the Lord, why are we at variance? Charity praiseth the Lord, discord blasphemeth the Lord.

3. And now would ye know where ye may *sing a new song*? See how and where all that he is about to mention in this Psalm is done, whether it be in any one part of the world; so shall ye more fully understand to whom the *new song* appertaineth. That then is clear which I have quoted from another Psalm, *Sing ye to the Lord a new song*: and to shew that in this *new song* is the fruit of charity and unity, he added, *Sing unto the Lord, all the earth*. Let none sever himself, let none disunite himself: thou art wheat, bear with the chaff till the winnowing. Dost thou wish to be put forth from the floor? wheat though thou be, yet if thou wert outside the floor, the fowls of the air would find thee, and gather thee up. Nay more; in the very fact that thou departest and fliest, thou shewest that thou art chaff; so, because thou wast light, the wind came, and thou wast carried away from under the feet of the oxen. But they who are wheat bear the threshing, rejoice because they are wheat, groan amid the chaff, await Him as Winnower Whom they know to be Redeemer. *Sing ye unto the Lord a new song: His praise is in the Church of the saints*. This is the *Church of the saints*, the Church of the wheat scattered throughout the whole world, sown throughout the Lord's field, that is, this world, as the Lord Himself explained, when He said of the sower, *A man sowed good seed in his field, and the enemy came and sowed tares over it; and the owner's servants said, Didst not thou sow good seed in the field? whence are these tares here? He answered, An enemy hath done this*. They desired to gather up the tares, but he restrained them, saying, *Let both grow till the harvest; and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them, but store up the wheat in my garner*. Afterwards His Disciples asked Him, saying, *Expound unto us the parable of the tares*. And He expoundeth it all to them, that no man may attribute to his own wisdom what he hath understood therein, but to the Lord of heaven Who expoundeth it. Let none say, 'He hath expounded it according to His will.' If the Lord expounded the parable of the prophets, when He by them spake what they said, who would dare to say that He

VER.
1.

Mat. 13,
24. &c.

PSALM CXLIX. ought not to expound it as He does: much more, when He Himself expounded what He Himself set forth, who shall dare to contradict a manifest truth? Our Lord then, expounding this parable, saith, *He that soweth the good seed is the Son of Man; the good seed are the children of the kingdom: (that is, the Church of the saints:) the tares are the children of the wicked one: the field is the world.* See then, my brethren, that the good seed is sown throughout the world, and throughout the world the tares are sown also. It is not, is it, in one part wheat, in another tares? The field of the Lord is the world, not Africa. It is not with the Lord's field, as it is without these fields of ours, where Getulia bears sixty or an hundred fold, Numidia only ten fold: every where fruit is borne to Him, both an hundred fold, and sixty fold, and thirty fold: only do thou choose what thou wilt be, if thou thinkest to belong to the Lord's Cross. *The Church then of the saints* is the Catholic Church. The Church of the saints is not the Church of heretics. The Church of the saints is that which God first prefigured before it was seen, and then set forth that it might be seen. The Church of the saints was heretofore in writings, now it is in nations: the Church of the saints was heretofore only read of, now it is both read of and seen. When it was only read of, it was believed; now it is seen, and is spoken against. *His praise is in the Church of the saints.*

ver. 2. 4. *Let Israel rejoice in Him Who made him.* What is, *Israel?* 'Seeing God:' for this is the meaning of the name Israel. He who seeth God, rejoiceth in Him by Whom he was made. What is it then, brethren? we have said that we belong to the Church of the saints: do we already see God? and how are we Israel, if we see not? There is one kind of sight belonging to this present time; there will be another belonging to the time hereafter: the sight which now is, is by faith; the sight which is to be will be in reality. If we believe, we see; if we love, we see: see ^{1 John 4,} what? God. Ask John: *God is love*; let us bless His ^{16.} holy Name, and rejoice in God by rejoicing in love. Whoso hath love, why send we him afar to see God? Let him regard his own conscience, and there he seeth God. If love

dwelleth not there, neither doth God; but if love dwell there, so doth God. Perchance he wisheth to see Him seated in heaven; let him have love, and so He dwelleth in him, as He doth in heaven. Let us then be Israel, and let us rejoice in Him that made us. *Let Israel rejoice in Him Who made him.* In Him Who made him let him rejoice, not in Arius, not in Donatus, not in Cæcilian, not in Proculian, not in Augustin. *In Him Who made him let him rejoice.* We, my brethren, commend not ourselves to you: we commend God to you, for we commend you to God. How do we commend God to you? For you to love Him for your own good, not for His good; for if ye do not love Him, it is to your own hurt, not to His. For God will not the less possess His Godhead, because man hath not love towards Him. Thou increasest through God, not He through thee: and yet so greatly did He love us first before we loved Him, that He sent His only-begotten Son to die for us. He Who made us, became one of us. How made He us? *All things were made by Him, and without Him* John 1, *was not any thing made.* How became He one of us? *The Word was made flesh, and dwelt among us.* This *ib. 14.* then is He in Whom we ought to rejoice. Let no man claim to himself what belongs to Him: from Him is the joy, which maketh us happy. *Let Israel rejoice in Him Who made him.*

5. *And let the sons of Sion exult in their King.* The sons of the Church are Israel. For Sion indeed was one city, which fell: amid its ruins certain saints dwelt after the flesh: but the true Sion, the true Jerusalem, (for Sion and Jerusalem are one,) is *eternal in the heavens*, and is 2 Cor. 5, *our mother.* She it is that hath given us birth, she is the 1. Gal. 4, Church of the saints, she hath nourished us, she, who is in 26. part a pilgrim, in part abiding in the heavens. In the part which abideth in heaven is the bliss of angels, in the part which wandereth in this world is the hope of the righteous. Of the former is said, *Glory to God in the highest*; of the Luke 2, latter, *and on earth peace to men of good will.* Let those 14. then who, being in this life, groan, and long for their country, run by love, not by bodily feet; let them seek not ships but wings, let them lay hold on the two wings of love.

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What are the two wings of love? The love of God, and of our neighbour. For now we are pilgrims, we sigh, we groan. There has come to us a letter from our country: we read it to you.

6. *Let Israel rejoice in Him Who made him, and the sons of Sion exult in their King.* He means the same by *Him Who made him*, and by *their King*. Israel that I have spoken of is the same as *the sons of Sion*, *Him Who made him*, the same as *their King*. The Son of God, Who made us, was made one of us: and He rules us as our King, because He is our Creator, Who made us. But He by Whom we were made is the same as He by Whom we are ruled, and we are Christians because He is Christ. He is called Christ from Chrism, that is, Anointing. Kings and Priests used to be anointed: He was anointed as both King and Priest. As King, He fought for us, as Priest He offered Himself for us. When he fought for us, He seemed indeed to be conquered, but in reality He conquered: for He was crucified, and by His cross, whereon He was nailed, He slew the devil, and thereby is He our King. But whereby is He our Priest? Because He offered Himself for us. Give to the Priest somewhat to offer. What could man find which he could give as a clean victim? What victim? what clean thing can a sinner offer? O unrighteous, O sinful man, whatever thou offerest is unclean, and somewhat that is clean must be offered for thee. Seek what thou hast in thee to offer, nought wilt thou find. Seek what thou hast beyond thyself to offer: He delighteth not in rams, nor in goats, nor in bulls. All things are His, even though thou offer them not. Offer then to Him a clean sacrifice. But thou art a sinner, thou art ungodly, thou hast a defiled conscience. Thou wilt perchance be able to offer somewhat clean, when thou hast been cleansed; but that thou mayest be cleansed, somewhat must be offered for thee. What then wilt thou offer for thyself that thou mayest be cleansed? When thou hast been cleansed, thou wilt be able to offer what is clean. Let then the Priest that is clean offer Himself, and cleanse thee. This is what Christ did. He found in man nothing clean for Him to offer for man: He

offered Himself as a clean Victim. Happy Victim, true Victim, spotless Offering. He offered not then what we gave Him; yea rather, He offered what He took of us, and offered it clean. For of us He took flesh, and this He offered. But where took He it? In the womb of the Virgin Mary, that He might offer it clean for us unclean. He is our King, He is our Priest, in Him let us rejoice.

7. *Let them praise His Name in chorus.* What meaneth *chorus*? Many know what a *chorus* is: nay, as we are speaking in a town, almost all know. A *chorus* is the union of singers. If we sing *in chorus*, let us sing in concord. If any one's voice is out of harmony in a chorus of singers, it offendeth the ear, and throweth the chorus into confusion. If the voice of one echoing discordantly troubleth the harmony of them who sing, how doth the discord of heresy throw into confusion the harmony of them who praise. The whole world is now the chorus of Christ. The chorus of Christ soundeth harmoniously from east to west. Let us see whether the chorus of Christ extend as widely as this. *From the rising of the sun unto the setting, praise ye the Name of the Lord. Let them praise His Name in chorus.* VER. 3.
Ps. 113, 3.

8. *Let them sing a psalm unto Him with timbrel and psaltery.* Wherefore taketh he to him the *timbrel and psaltery*? That not the voice alone may praise, but the works too. When timbrel and psaltery are taken, the hands harmonise with the voice. So too do thou, whensoever thou singest 'Halleluia,' deal forth thy bread to the hungry, clothe the naked, take in the stranger: then doth not only thy voice sound, but thy hand soundeth in harmony with it, for thy deeds agree with thy words. Thou hast taken to thee an instrument, and thy fingers agree with thy tongue. Nor must we keep back the mystical meaning of the *timbrel and psaltery*. On the timbrel leather is stretched, on the psaltery gut is stretched; on either instrument the flesh is crucified. How well did he sing a psalm on timbrel and psaltery, who said, *the world is crucified unto me, and I unto the world*? This psaltery or timbrel He wishes thee to take up, Who loveth a new song, Who teacheth thee, saying to thee, *Whosoever willeth to be My disciple, let him* Gal. 6, 14.
Mat. 16, 24.

PSALM *deny himself, and take up his cross, and follow Me. Let*
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him not set down his psaltery, let him not set down his timbrel, let him stretch himself out on the wood, and be dried from the lust of the flesh. The more the strings are stretched, the more sharply do they sound. The Apostle Paul then, in order that his psaltery might sound sharply, Phil. 3, what said he? *Forgetting those things which are behind, 13. and stretching forth unto those things which are before, I press toward the mark for the prize of the high calling.* He stretched himself: Christ touched him; and the sweetness of truth sounded. *Let them sing a psalm unto Him upon timbrel and psaltery.*

ver. 4. 9. *For the Lord hath dealt kindly among His people.* What dealing so kindly, as to die for the ungodly? What dealing so kindly, as with righteous Blood to blot out the handwriting against the sinner? What dealing so kindly, as to say, 'I regard not what ye were, be ye now what ye were not? *The Lord hath dealt kindly among His people,* by forgiving them their sins, by promising them everlasting life. He dealeth kindly in converting him that was turned away, in aiding him that is fighting, in crowning the conqueror. *The Lord hath dealt kindly with His people, and the meek He shall lift up in salvation.* For the proud too are lifted up, but not in salvation: the meek are lifted in salvation, the proud in death: that is, the proud lift up themselves, and God humbleth them: the meek humble themselves, and God lifteth them up. *And He shall lift up the meek in salvation.*

10. *The saints shall exult in glory.* I would say somewhat important: listen very heedfully about the glory of the saints. For there is no one who loveth not glory. But the glory of fools, popular glory as it is called, hath snares to deceive, so that a man, influenced by the praises of vain men, shall be willing to live in such fashion as to be spoken of by men, whosoever they be, in whatsoever way. Hence it is that men, rendered mad, and puffed up with pride, empty within, without swollen, are willing ever to ruin their fortunes by bestowing them on stage-players, actors, men who fight with wild beasts, charioteers. What sums they give, what sums they spend! They lavish the

powers not only of their patrimony, but of their minds too. VER.
4. They scorn the poor, because the people shouteth not that the poor should be given to, but the people do shout that the fighter with wild beasts be given to. When then no shout is raised to them, they refuse to spend; when madmen shout to them, they are mad too: nay, all are mad, both performer, and spectator, and the giver. This mad glory is blam'd by the Lord, is offensive in the eyes of the Almighty. And yet, my brethren, Christ thus reproacheth His people, and saith, 'I have not received at your hands as much as they who fight with wild beasts: and in giving to them, ye gave of what was mine; but *I was naked, and ye clothed Me not*. Then say they, *When saw we Thee naked, and clothed Thee not?* And He saith, *Forasmuch as ye have not done it unto one of the least of Mine, ye have not done it unto Me*. But thou chooseth to clothe him, who pleaseth thee, whereas Christ displeaseth thee. Thou chooseth to clothe the fighter with wild beasts, who may be beaten, and make thee blush: Christ is never conquered; He hath conquered the devil, He hath conquered for thee, and to thee, and in thee; such a conqueror as this thou chooseth not to clothe. Wherefore? Because there is less shouting, less madness about it. They then who delight in such glory, have an empty conscience. Just as they drain their chests, to send garments as presents, so do they empty their conscience, so as to have nothing precious therein.

11. But the saints who *exult in glory*, no need is there for us to say how they exult: just hear the verse of the Psalm which followeth: *The saints shall exult in glory, they shall rejoice in their beds*: not in theatres, or amphitheatres, or circuses, or follies, or market places, but *in their beds*. What is, *in their beds*? In their hearts. Hear the Apostle Paul exulting in his bed: *For this is our glory, the testimony of our conscience*. 2 Cor. 1,
12. On the other hand, there is reason to fear lest any be pleasing to himself, and so seem to be proud, and boast of his conscience. For every one ought to exult with fear, for that wherein he exulteth is God's gift, not his own desert. For there be many that please themselves, and think themselves righteous; and there

PSALM is another passage which goeth against them, which saith,
 CXLIX. *Who shall boast that he hath a clean heart, and that he is*
 Prov. 20, 9. *pure from sin?* There is then, so to speak, a limit to
 glorying in our conscience, namely, to know that thy faith
 is sincere, thy hope sure, thy love without dissimulation.
 But since there are still many things which may offend the
 eyes of God, praise God Who hath given what thou hast;
 so shall He perfect what He hath given. Wherefore when
 He had said, *they shall rejoice in their beds*, lest they
 should seem as it were self-satisfied, he added at once,
 ver. 6. *the exultations of God are in their mouths.* In such wise
 shall they *rejoice in their beds*, as not to attribute to them-
 selves that they are good, but praise Him from Whom they
 have what they are, by Whom they are called to attain to
 what they are not, and from Whom they hope for perfection,
 to Whom they give thanks, because He hath begun. *The*
exultations of God are in their mouths. Now behold the
 saints, behold their glory, behold throughout the whole
 world, behold that *the exultations of God are in their*
mouths.

¹frameæ. 11. *And swords' sharpened on both sides in their hands.*
 That is called a sword (framea) which is commonly called
 'spata.' For there are swords sharpened only on one side,
 which are called 'machææ.' But these 'frameæ' are also
 called 'romphææ' and 'spatæ.' This sort of weapon contains
 a great mystical meaning, in that it is sharp on both sides.
 These swords are *sharpened on both sides in their hands.* By
swords sharpened on both sides, we understand the Word of
 the Lord: it is one sword, but therefore are they called
 many, because there are many mouths and many tongues of
 Heb. 4, the saints. *The Word of the Lord then is a two-edged sword.*
 12. How is it two-edged? It speaks of things temporal, it
 speaks also of things eternal. In both cases it proveth what
 it saith, and him whom it strikes, it severeth from the world.
 Mat. 10, 34. Is not this the sword whereof the Lord said, *I am not come*
to send peace upon earth, but a sword? Observe how He
 came to divide, how He came to sever. He divideth the
 saints, He divideth the ungodly, He severeth from thee
 that which hindereth thee. The son willeth to serve God,
 the father willeth not: the sword cometh, the Word of God

cometh, and severeth the son from the father. The daughter willeth, the mother willeth not; by the sword they are divided from one another. The daughter-in-law willeth, the mother-in-law willeth not; let the sword sharpened on both sides come, let it bring the promise of the present and future life, comfort in this life, enjoyment in eternity. Behold the sword sharpened on both sides promising things both temporal and eternal. Wherein hath it deceived us? Was there not a time when the Church of God was not spread throughout the whole world? Lo, now it is. Before, it was read of, not seen: now, as it is read of, so also is it seen. Whatsoever is promised to us in this world belongeth to one side of the sword: whatever is promised for everlasting, belongeth to the other side. Thou hast hope for the future, comfort for the present; be not thou drawn back from Him Who would draw thee to Him; be it father, mother, sister, wife, friend, let him not draw thee back: so shall *the sword sharpened on both sides* profit thee. To thy profit doth it sever thee, to thy harm dost thou bind thyself to them. Our Lord then came bearing *the sword sharpened on both sides*, promising things of eternity, fulfilling those of this life. For therefore also are they called two Testaments. What then were the *swords sharpened on both sides in their hands*? Have the two Testaments to do with *the swords sharpened on both sides*? The Old Testament containeth temporal promises, the New, eternal. In both is found the Word of God, as a sword twice sharpened. Wherefore then is it in their hands, not in their tongues? *And swords*, it saith, *sharpened on both sides in their hands*. By *in their hands*, he meaneth in power. They received then the Word of God in power, to speak where they would, to whom they would, neither to fear power, nor to despise poverty. For they had in their hands a sword; where they would they brandished it, handled it, smote with it: and all this was in the power of the preachers. For if the Word be not in their hands, (lest perhaps some one should say, 'How is the Word a sword sharpened on both sides, and yet in their hands?') if the Word, I say, be not in their hands, why is it written, *The Word of the Lord was put in the hand of the Prophet* ^{VER. 6.} ^{Hag. 1, 1. marg.}

PSALM CXLIX. *Haggai?* Surely, brethren, God set not His Word in His fingers. What is meant by, *was put in his hand?* It was put into his power to preach the Word of the Lord. Lastly, we can understand these *hands* in another way also. For they who spake had the Word of God in their tongues, they who wrote, in their hands. *And swords sharpened on both sides in their hands.*

12. Now, brethren, ye see the saints armed: observe the slaughter, observe their glorious battles. For if there be a commander, there must be soldiers; if soldiers, an enemy; if a warfare, a victory. What have these done who had in their hands swords sharpened on both sides? *To do vengeance on the nations.* See whether vengeance have not been done on the nations. Daily is it done: we do it ourselves by speaking. Observe how the nations of Babylon are slain. She is repaid twofold: for so is it written of her, **Rev. 18, 6.** *repay her double for what she hath done.* How is she repaid double? The saints wage war, they draw their *swords twice sharpened*; thence come defeats, slaughters, severances: how is she repaid double? When she had power to persecute the Christians, she slew the flesh indeed, but she crushed not God: now she is repaid double, for the Pagans are extinguished and the idols are broken. How, thou wilt say, are the Pagans slain? How, save when they become Christians? I seek a Pagan: I find him not, he is a Christian: the Pagan then is dead. For if they be **Acts 10, 13.** not slain, how came it to be said to Peter, *slay and eat?* Whence was Saul the persecutor slain, and Paul the preacher raised up? I seek Saul the persecutor, and I find him not: he is slain. Wherewith? With the *sword twice sharpened*. But because he was slain in himself and quickened again in **Gal. 2, 20.** Christ, therefore he is bold to say, *so then it is no longer I that live, but Christ liveth in me.* As was done to him, so has been done through him. For when made a preacher, he also had put into his hand the *sword twice sharpened, to do vengeance on the nations.* And lest thou shouldest think that men are really smitten with the sword, blood really shed, wounds made in the flesh, he goeth on and explaineth, *upbraidings among the peoples.* What is *upbraidings?* Reproof. Let the *sword twice sharpened* go

forth from you, delay not: God hath given it to you according to your measure. 'What kind of man art thou, who worshippest idols?' Say to thy friend, if yet thou hast one left to whom to say it, 'What kind of man art thou, who hast abandoned Him by Whom thou wast made, and worshippest what He made? Better is the Workman, than that which He worketh; if thou blushest to worship the Workman, blushest thou not to worship what the Workman hath wrought?' When he beginneth to blush, when he beginneth to feel compunction, thou hast made a wound with thy sword, it hath reached the heart, he is about to die, that he may live. *Swords twice sharpened are in their hands, to do vengeance on the nations, reproofs among the peoples.*

VER.
8. 9.

13. *That they may bind their kings in fetters, and their nobles in bonds of iron. To execute upon them the judgment written.* We have easily explained how by the sword they fall that they may rise, are severed that they may be gathered, wounded that they may be made whole, die that they may live: but what shall we do now? how are we to explain, *to bind their kings in fetters?* The kings of the Gentiles are to be bound in fetters, *and their nobles in fetters*, and that *of iron*. Give me your attention, that ye may recognise what ye already know. For these verses which we are beginning to explain are obscure, but what I am about to say upon them is not new. It is already known to you: ye have need now not to learn, but to remember. For for this purpose God willed to set down some of His verses obscurely, not that any thing new should be dug out of them, but that what was already well known, might be made new by being obscurely set forth. We know that kings have been made Christians; we know that the nobles of the Gentiles have been made Christians. They are being made so at this day, they have been; they shall be; the *swords twice sharpened* are not idle in the hands of the saints. How then do we understand their being bound in fetters and chains of iron? Ye know, beloved and learned brethren, (learned I call you, for ye have been nourished in the Church, and are accustomed to hear God's Word read,) that God hath chosen the weak things of the

446 *How the weak things of the world confound the strong.*

PSALM world to confound the strong, and the foolish things of the
CXLIIX. world hath God chosen to confound the wise, and things

which are not, just as things which are, that the things
which are may be brought to nought. For thus saith the

1 Cor. 1, Apostle: *For ye see your calling, brethren, how that not*
26. &c. *many wise men after the flesh, not many mighty, not many*

noble, are called; but God hath chosen the foolish things of
the world, and the weak things of the world, to confound the
strong, and the ignoble and mean things hath God chosen,
and things which are not, like as things which are, that
the things which are may be brought to nought. Christ,

Who is God, came to benefit all, but He chose to benefit
the emperor by means of the fisherman, not the fisherman
by means of the emperor: and He chose those things
which were of no weight in the world. Them He filled
with His Spirit, to them He gave *swords twice sharpened*.
He commanded them 'to spread the Gospel, and to go
throughout the whole world.' The world roared, the lion
lifted himself up against the Lamb, but the Lamb was
found stronger than the lion. The lion was conquered
in his rage, the Lamb conquered in His suffering. The
hearts of men were turned to fear Christ; kings and nobles
began to be moved by miracles, to be troubled at the
fulfilment of prophecy, to see the whole race of mankind
hurrying together to one Name. And what should they do?
Many chose to become ignoble, they gave up their house,
they distributed their goods to the poor, they hastened
on to perfection. For to such an one when imperfect it is

Mat. 19, said by the Lord, *If thou wilt be perfect, go sell all that*
21. *thou hast, and give to the poor, and come, follow Me, and*
thou shalt have treasure in heaven. Many of the nobles

did this, but they ceased to be nobles of the Gentiles, they
chose rather to be poor in this world, noble in Christ.
But many retain their former nobility, retain their royal
powers, and yet are Christians. These are, as it were,
in fetters and in bonds of iron. How so? they received

Eccles. fetters, to keep them from going to things unlawful, the
6, 25. *fetters of wisdom*, the fetters of the Word of God.

14. Wherefore then are they bonds of iron and not bonds
of gold? They are iron so long as they fear: let them love,

and they shall be golden. Observe, beloved, what I say. VER. 9.
Ye have heard just now the Apostle John, *There is no fear* 1 John 4,
in love, but perfect love casteth out fear, because fear hath 18.
torment. This is the bond of iron. And yet unless a man
begin through fear to worship God, he will not attain to
love. *The-fear of the Lord is the beginning of wisdom.* Ps. 111,
The beginning then is bonds of iron, the end a collar of 10.
gold. For it is said of wisdom, *a collar of gold around thy* Eccles. 6,
neck. She would not put on thee a collar of gold, unless 24.
first she had bound thee in bonds of iron. Thou beginnest
with fear, thou attainest at last to wisdom. How many are
there, who are unwilling to do evil because they fear hell,
because they fear torment. As yet they love not righteous-
ness. If they were promised impunity, and it were said
to them, 'Do what ye will without fear, ye shall not be
punished for it,' they would let loose their lust, to run
on into all that is most vile. And especially so, my
brethren, specially kings and nobles, to whom it is not
easily said, What hast thou done? For the poor man,
though he fear not God, yet because he hath no strength,
nought to rely on, lest when he proceed to act he be
hurried to punishment, ceaseth through fear of man, though
not of God. But the powerful of the world, kings and
nobles, if they fear not God, what shall they fear? But the
Word is preached to them, and they are smitten with the
sword twice sharpened. It is said to them, that there is One
Who setteth some on His right hand, others on His left,
that He may say to those who are on the left, *Go ye into* Mat. 25,
everlasting fire, that is prepared for the devil and his angels. 41.
As yet they love not righteousness, but they fear punish-
ment, and fearing punishment, they have already received
fettters, and are being disciplined in bonds of iron. There
cometh to us a man powerful in this world, his wife
offendeth him, and perhaps he hath desired another man's
wife who is more beautiful, or another woman who is richer,
he wisheth to put away the one he hath, yet he doeth it not.
He heareth the words of the servant of God, he heareth the
Prophet, he heareth the Apostle, and he doeth it not;
he is told by one in whose hands is a *sword twice sharpened*,
'Thou shalt not do it: it is not lawful for thee: God

- PSALM alloweth thee not to put away thy wife, *save for the cause of*
 CXLIX. *fornication*. He heareth this, he feareth, and doeth it not.
 Matt. 5, 32. His slippery feet were already beginning to slide; they are held with fetters; he hath bonds of iron, he feareth God. It is said to him, 'God will condemn thee if thou doest it: He is a Judge above all, He heareth the groanings of thy wife; thou wilt be held guilty in His sight.' On one side lust allureth, on the other fear deterreth. He would go on to consent to an evil desire, were it not that bonds of iron held him back. Now further, if he were to say, 'I desire now to be continent, I would have no wife,' this is impossible. What if thou wishest, and she be unwilling? Should she by thy continence be made to commit fornication? If she
- Rom. 7, 3. marry another while thou art alive, she shall be an adulteress. God willeth not to purchase such a gain by such a loss. Pay that which is due: though thou exactest not what is thy due, yet pay. God will reckon it unto thee for perfect sanctification, if thou exactest not what she owes to thee, and yet payest what is due to her. Thou fearest; thou doest it not; thy bonds are shaken. Hear that thou art
- 1 Cor. 7, 27. bound with bonds of iron: *Art thou bound unto a wife, seek not to be freed*. It is a hard bond, it is of iron. For when the Lord saith this, He sheweth that it is a bond of iron. Listen, young men; the bonds are of iron, seek not to set your feet within them; if ye do, ye shall be bound more tightly with fetters. Such fetters the hands of the Bishop make strong for you. Do not men who are thus fettered fly to the Church, and are here loosed? Men do fly hither, desiring to be rid of their wives: here they are
- Mat. 19, 6. more tightly bound: no man looseth these fetters. *What God joined together, let not man put asunder*. But these bonds are hard. Who but knows it? This hardness the
- ib. 10. Apostles grieved at, and said, *If this be the case with a wife, it is not good to marry*. If the bonds be of iron, it is not good to set our feet within them. And the Lord said,
- ib. 11. *All men cannot receive this saying, but let him that can receive it, receive it. Art thou bound unto a wife? seek not to be freed, for thou art bound with bonds of iron. Art thou free from a wife, seek not a wife; bind not thyself with bonds of iron*.

15. *To do in them the judgment that is written.* This ^{VER.} 9. is the judgment which the saints do throughout all nations. ^{ver. 9.} Wherefore *written?* Because these things were before written, and now are fulfilled. Behold now they are being done: erst they were read, and were not done. And he hath concluded thus, *this glory have all His saints.* Throughout the whole world, throughout entire nations, this the saints do, thus are they glorified, thus do they *exalt God with their mouths*, thus do they *rejoice in their beds*, thus do they *exult in their glory*, thus are they *lifted up in salvation*, thus do they *sing a new song*, thus in heart and voice and life they say Halleluia. Amen.

PSALM CL.

LAT.
CL.

EXPOSITION.

1. **ALTHOUGH** the arrangement of the Psalms, which seems to me to contain the secret of a mighty mystery, hath not yet been revealed unto me, yet, by the fact that they in all amount to one hundred and fifty, they suggest somewhat even to us, who have not as yet pierced with the eye of our mind the depth of their entire arrangement, whereon we may without being over bold, so far as God giveth, be able to speak. Firstly, the number fifteen, whereof it is a multiple; (for one hundred and fifty is of the same value in the order of tens, as fifteen is in the order of units, for it is made up of fifteen times ten; and the same is the value of one thousand five hundred in the order of hundreds, for it is fifteen times one hundred; and of fifteen thousand in the order of thousands, for it is fifteen times one thousand;) this number fifteen, I say, signifieth the agreement of the two Testaments. For in the former is observed the Sabbath, which signifieth rest; in the latter the Lord's Day, which signifieth resurrection. The Sabbath is the seventh day, but the Lord's Day, coming after the seventh, must needs be the eighth, and is also to be reckoned the first. For it is called the first day of the week¹, and so^{1 una Sabbati}

PSALM CL. from it are reckoned the second, third, fourth, and so on to the seventh day of the week, which is the Sabbath. But from Lord's Day to Lord's Day is eight days, wherein is declared the revelation of the New Testament, which in the Old was as it were veiled under earthly promises. Further, seven and eight make fifteen. Of the same number too are the Psalms which are called 'of the steps,' because that was the number of the steps of the Temple. Further too, the number fifty in itself also containeth a great mystery. For it consisteth of a week of weeks, with the addition of one as an eighth to complete the number of fifty. For seven times seven make forty-nine, whereto one is added to make fifty. And this number fifty is of so great meaning, that it was after the completion of that number of days from the Lord's Resurrection, that, on the fiftieth day exactly, the Holy Spirit came upon those who were gathered together in Christ. And this Holy Spirit is in Scripture especially spoken of by the number seven, whether in Isaiah or in the Apocalypse, where the seven Spirits of God are most directly mentioned, on account of the sevenfold operation of one and the self-same Spirit. And this sevenfold operation is thus mentioned in Isaiah: *The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and of strength, the Spirit of knowledge and of goodness, the Spirit of the fear of the Lord.* By this should be understood *the fear of the Lord*, which is *clean, and endureth for ever*. But perfect love casteth out slavish fear, and maketh us free, so that we do no servile works, which are forbidden on the Sabbath: and *the love of God is shed abroad in our hearts by the Holy Spirit Which is given us*. Hence also the Holy Spirit is spoken of under the number seven. But this period of fifty the Lord divided into forty and ten: for on the fortieth day after His Resurrection He ascended into heaven, and then after ten days were completed He sent the Holy Spirit: under the number forty setting forth to us the period of temporal sojourn in this world. For the number four prevaileth in forty; and the world and the year have each four parts; and by the addition of the number ten, as a sort of reward added for the fulfilment of

Rev. 1,
20.

Is. 11, 2.

Ps. 19,
10.
1 John 4,
18.

Rom. 5,
5.

the law in good works, eternity itself is figured. The number one hundred and fifty containeth this fifty three ^{VER. 1.} times, as though it were multiplied by the Trinity. Wherefore for this reason too we make out that this number of the Psalm is not unsuitable. For in the number of the fishes too which were caught in the nets which were let down after the Resurrection, by the adding of three to one hundred and fifty, we seem to have a kind of suggestion given us, into how many parts that number ought to be divided, namely, that it should contain three fifties. Though there is another account too of that number of fishes, one much more deep and pleasing, namely, that we arrive at that same number, by setting down seventeen in a column, and adding all the numbers from one to seventeen together. But in the number ten is signified the Law, in seven, Grace; for nought fulfilleth the Law save *love spread abroad in our hearts by the Holy Spirit*, Who is set forth under the ^{Rom. 5, 5.} number seven.

2. Now in that some have believed that the Psalms are divided into five books, they have been led by the fact, that so often at the end of Psalms are the words, *so be it, so be it*. But when I endeavoured to make out the principle of this division, I was not able; for neither are the five parts equal one to another, neither in quantity of contents, nor yet even in number of Psalms, so as for each to contain thirty. And if each book end with, *so be it, so be it*, we may reasonably ask, why the fifth and last book hath not the same conclusion. We however, following the authority of canonical Scripture, where it is said, *For it is written in the book of Psalms*, know that there is but one book of ^{Acts 1, 20.} Psalms. And I see indeed how this can be true, and yet the other be true also, without contravening it. For it may be that there was some custom in Hebrew literature, whereby that is called one book which yet consists of more than one, just as of many churches one church consisteth, and of many heavens one heaven, (for he passed not over any of the heavens, who said, *My help is in the Name of the Lord, Who hath made heaven and earth*: and ^{Ps. 121, 2.} again, although Scripture saith, *And God called the firmament heaven, and bade the waters to be above the firma-* ^{Gen. 1, 8.}

PSALM *ment*, that is, above the heaven, yet the same Scripture is
CL.
Ps. 148, not wrong when it saith, *And let the waters that are*
4. *above the heavens praise the Name of the Lord*, in not
saying, *above heaven*,) and one land of many lands. For
it is our every-day habit to say, 'the globe' of the earth,
and 'the globe of the lands.' And when it is said, *it*
is written in the book of Psalms, though the customary
way of speaking is such that he seem to have wished to
suggest that there is but one book, yet to this it may be
answered, that the words mean 'in a book of the Psalms,' that
is, 'in any one of those five books.' And this is in common
language so unprecedented, or at least so rare, that we are
only convinced that the twelve Prophets make one book,
Acts 7, because we read in like manner, *As it is written in the*
42. *book of the Prophets*. There are some too who call all the
canonical Scriptures together one book, because they agree
in a very wondrous and divine unity; and they say, that
Ps. 40, 8, this is why it is said, *In the head of the book it is written*
of Me, that I should do Thy Will; that so it may be
understood that it was by the Son that the Father made
the world, Whose creation is the beginning of Scripture in
the book of Genesis, or rather because it seems to be pro-
phesy, not relating things done, but foreannouncing things
to come, (for He saith not, *that I have done*, but, *that I*
may do, or, *that I should do, Thy Will*,) this passage should
be referred to that which is written in the first part of the
Gen. 2, same book, *they twain shall be in one flesh*; which the
24. Apostle saith is *a great mystery, in Christ and the Church*.
Eph. 5,
22. However, this book of the Psalms may be understood to be
meant, when it is said, *In the head of the book it is written*
of Me, that I should do Thy Will: for it goeth on, *My*
Ps. 40, 9, *God, I am willing, and Thy Law is within My Heart*. For
the very first Psalm, which stands *in the head of this book*,
Ps. 1, 1, is understood to be a prophecy of Him; *Blessed is the*
&c. *Man that hath not gone away in the counsel of the ungodly,*
nor stood in the way of sinners, and hath not sat in the
seat of pestilence: but in the Law of the Lord is His Will,
and in His Law will He exercise Himself day and night:
so that this is what is meant by, *My God, I am willing*,

• 'Orbem terræ,' and 'orbem terrarum.'

and *Thy Law is in the midst of My Heart*: but that VER. which comes next, *I have declared the good tidings of Thy* Ps. 40, 1. *Righteousness in the great congregation*, is more suitably 10. referred to the other passage, *they shall be twain in one flesh*.

3. Whichever then of these is understood by the words, *in the head of the book*, this book of the Psalms, in its parts of fifty Psalms each, if it be questioned by these very divisions of fifties, gives an answer important and very worthy of consideration. For it seems to me not without significance, that the fiftieth is of penitence, the hundredth of mercy and judgment, the hundred and fiftieth of the praise of God in His saints. For thus do we advance to an everlasting life of happiness, first by condemning our own sins, then by living aright, that, having condemned our ill life, and lived a good life, we may attain to everlasting life. For God, according to the purpose of His hidden righteousness and goodness, *whom He predestined, them He also called; and whom He* Rom. 8, *called, them He also justified; and whom He* 30. *justified, them He also glorified*. Our predestination is not wrought in ourselves, but in secret with Him, in His foreknowledge. But the three which remain are wrought in us, calling, justifying, glorifying. We are called by the preaching of repentance; for thus began the Lord to preach the Gospel, *Repent ye, for the kingdom of heaven is at hand*. We are Matt. 4, justified in the calling of mercy and fear of judgment; 17. hence it is said, *Save me, O God, in Thy Name, and judge* Ps. 54, 1. *me in Thy strength*. He feareth not judgment, who hath previously attained salvation. Being called, we renounce the devil by repentance, that we may not continue under his yoke: being justified, we are healed by mercy, that we may not fear judgment: being glorified, we pass into everlasting life, where we praise God without end. Hereto, I think, belongeth what the Lord saith, *Behold, I cast out devils, and work cures to-day and to-morrow, and the third day I am perfected*. And this He also shewed in the three days of His passion, His sleeping, His awakening. For He was crucified, buried, rose again. On the cross He triumphed over principalities and powers, in the tomb He rested, in His resurrection He exulted. Penitence cruci-

- PSALM fieth, righteousness soothed, life eternal glorifieth. The
CL.
 Ps. 51, 1. voice of penitence is, *Have mercy upon me, O God, after Thy great mercy, and according to the multitude of Thy compassions do away mine iniquity*: penitence offereth to
- ib. 17. God as a sacrifice *a broken spirit, a contrite and humbled heart*. The voice of the righteousness of Christ in His
- Ps. 101, 1. 2. elect is this; *I will sing unto Thee, O Lord, of mercy and judgment; I will sing, and understand in the undefiled way, when Thou shalt come unto me*. For by mercy we are aided to do righteousness, that we may come without
- ib. 8. fear to judgment, where *are destroyed out of the city of the Lord all who work iniquity*. The verse wherewith this Psalm concludeth is the voice of life everlasting.
- ver. 1. 4. *Praise the Lord in His saints*, that is, in those whom He hath glorified: *praise Him in the firmament of His*
- ver. 2. *power. Praise Him in His deeds of strength*; or, as others have explained it, *in His deeds of power: praise Him according to the multitude of His greatness*. All these His
- 2 Cor. 5, 21. saints are; as the Apostle saith, *But we may be the righteousness of God in Him*. If then they be the righteousness of God, which He hath wrought in them, why are they not also the strength of Christ which He hath wrought in them, that they should rise again from the dead? For in Christ's resurrection, *strength* is especially set forth to us, for in His Passion was weakness, as the Apostle saith,
- 2 Cor. 13, 4. *though He was crucified through weakness, yet He liveth by the power of God*: and in another place, *to know Him, and the power of His resurrection*. And well doth it say, *the firmament of His power*. For it is the *firmament of His*
- Phil. 3, 10. *power* that He dieth no more, *death hath no more dominion over Him*. Why should not they also be called *the works of God's strength*, which He hath done in them: yea rather, they themselves are the works of His strength; just as it is said, *We are the righteousness of God in Him*. For what more powerful than that He should reign for ever, with all His enemies put under His feet? Why should not they also be *the multitude of His greatness*? not that whereby He is great, but whereby He hath made them great, many as they are, that is, thousands of thousands. Just as righteousness too is understood in two ways, that whereby

He is righteous, and that which He worketh in us, so as to make us His righteousness. VER.
3. 4.

5. These same saints are signified by all the musical instruments in succession, to praise God in. For what the Psalmist began with, saying, *Praise the Lord in His saints*, that he carrieth out, signifying in various ways these same saints of His.

6. *Praise Him in the sound of the trumpet*: on account ver. 3. of the surpassing clearness of note of their praise. *Praise Him in the psaltery and harp*. The psaltery praiseth God from things above, the harp praiseth God from things below; I mean, from things in heaven, and things in earth, as He Who made heaven and earth. We have already in another Psalm¹, explained that the psaltery hath that ^{see} board, whereon the series of strings rests that it may give a ^{vol. i. p.} ^{312.} better sound, above, whereas the harp has it below.

7. *Praise Him in the timbrel and choir*. The *timbrel* ver. 4. praiseth God when the flesh is now changed, so that there is in it no weakness of earthly corruption. For the timbrel is made of leather dried and strengthened. The *choir* praiseth God when society made peaceful praiseth Him. *Praise Him on the strings and organ*. Both psaltery and harp, which have been mentioned above, have strings. But *organ* is a general name for all instruments of music, although usage has now obtained that those are specially called organ which are inflated with bellows: but I do not think that this kind is meant here. For since organ is a Greek word, applied generally, as I have said, to all musical instruments, this instrument, to which bellows are applied, is called by the Greeks by another name: but it being called organ is rather a Latin and conversational usage. When then he saith, *on the strings and organ*, he seemeth to me to have intended to signify some instrument which hath strings. For it is not psalteries and harps only that have strings: but, because in the psaltery and harp, on account of the sound from things below and things above, somewhat has been found which can be understood after this distinction, he hath suggested to us to seek some other meaning in the strings themselves: for they too are flesh, but flesh now set free from corruption. And to those, it may be,

PSALM he added the organ, to signify that they sound not each
CL. separately, but sound together in most harmonious diversity,
just as they are arranged in a musical instrument. For
even then the saints of God will have their differences,
accordant, not discordant, that is, agreeing, not disagreeing,
just as sweetest harmony arises from sounds differing
indeed, but not opposed to one another: for *one star*
1 Cor. 15, 41. *differeth from another star in glory: so also is the resur-*
rection of the dead.

ver. 5. 8. *Praise Him on the well-sounding cymbals, praise Him on cymbals of jubilation.* Cymbals touch one another in order to sound, and therefore are by some compared to our lips. But I think it better to understand that God is in a manner praised on the cymbal, when each is honoured by his neighbour, not by himself, and then honouring one another, they give praise to God. But lest any should understand such cymbals as sound without life, therefore I think he added, *on cymbals of jubilation.* For *jubilation*, that is, unspeakable praise, proceedeth not, save from life. Nor do I think that I should pass over what musicians say, that there are three kinds of sounds, by voice, by breath, by striking: by voice, uttered by throat and windpipe, when man singeth without any instrument; by breath, as by pipe, or any thing of that sort: by striking, as by harp, or any thing of that kind. None then of these kinds is omitted here: for there is voice in the choir, breath in the trumpet, striking in the harp, representing mind, spirit, body, but by similitudes, not in the proper sense of the words. When then he proposed, *Praise God in His saints*, to whom said he this, save to themselves? And in whom are they to praise God, save in themselves? For ye, saith he, are *His saints*; ye are *His strength*, but that which He wrought in you; ye are *His mighty works, and the multitude of His greatness*, which He hath wrought and set forth in you. Ye are *trumpet, psallery, harp, timbrel, choir, strings, and organ, cymbals of jubilation sounding well*, because sounding in harmony. All these are ye: let nought that is vile, nought that is transitory, nought that is ludicrous, be here thought of. And since to savour of the flesh is death, *let every spirit praise the Lord.*
ver. 6.

PRAYER OF ST. AUGUSTINE,

Which he was wont to use after his Sermons and Lectures.

Turn we to the Lord God, the Father Almighty, and with pure hearts offer to Him, so far as our meanness can, great And true thanks, with all our hearts praying His exceeding kindness, that of His good pleasure He would deign to hear our prayers, that by His Power He would drive out the enemy from our deeds and thoughts, that He would increase our faith, guide our understandings, give us spiritual thoughts, and lead us to His bliss, through Jesus Christ His Son our Lord, Who liveth and reigneth with Him, in the Unity of the Holy Spirit, one God, for ever and ever. Amen.

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- Intention*, known to God only, vi. 268. scarce known to man himself, ib. men to be judged by their, ii. 173. makes a man's work good or bad, i. 281. evil intention blinds men, vi. 271. the left hand said to work what is done with worldly intention, the right hand, what for eternal life, v. 483.
- Intercession*, the great power of, set forth in Moses, v. 190. (see *Prayer*.)
- Iron*, used for tribulation, v. 157.
- Isaac*, a type of Christ, i. 238; ii. 392.
- Ishmael*, a type of those who worship God for worldly motives, v. 468. Ismaelites, those who obey themselves, not God, iv. 142.
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- Jacob*, means 'supplanter,' vi. 415. Esau and Jacob represent two nations, ii. 379; iv. 262; vi. 173. a type of the Church, iv. 92. of good Christians, ii. 379; vi. 173. meaning of his two names, iv. 49; vi. 415. mystical meaning of his wrestling with the angel, vi. 413. of his halting on his thigh, ii. 248. of the angels ascending and descending on the ladder in his vision, v. 460.
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